

# SAMATHA

(Advanced Level)

Volume I

Faculty of Paṭipatti  
Department of Samatha



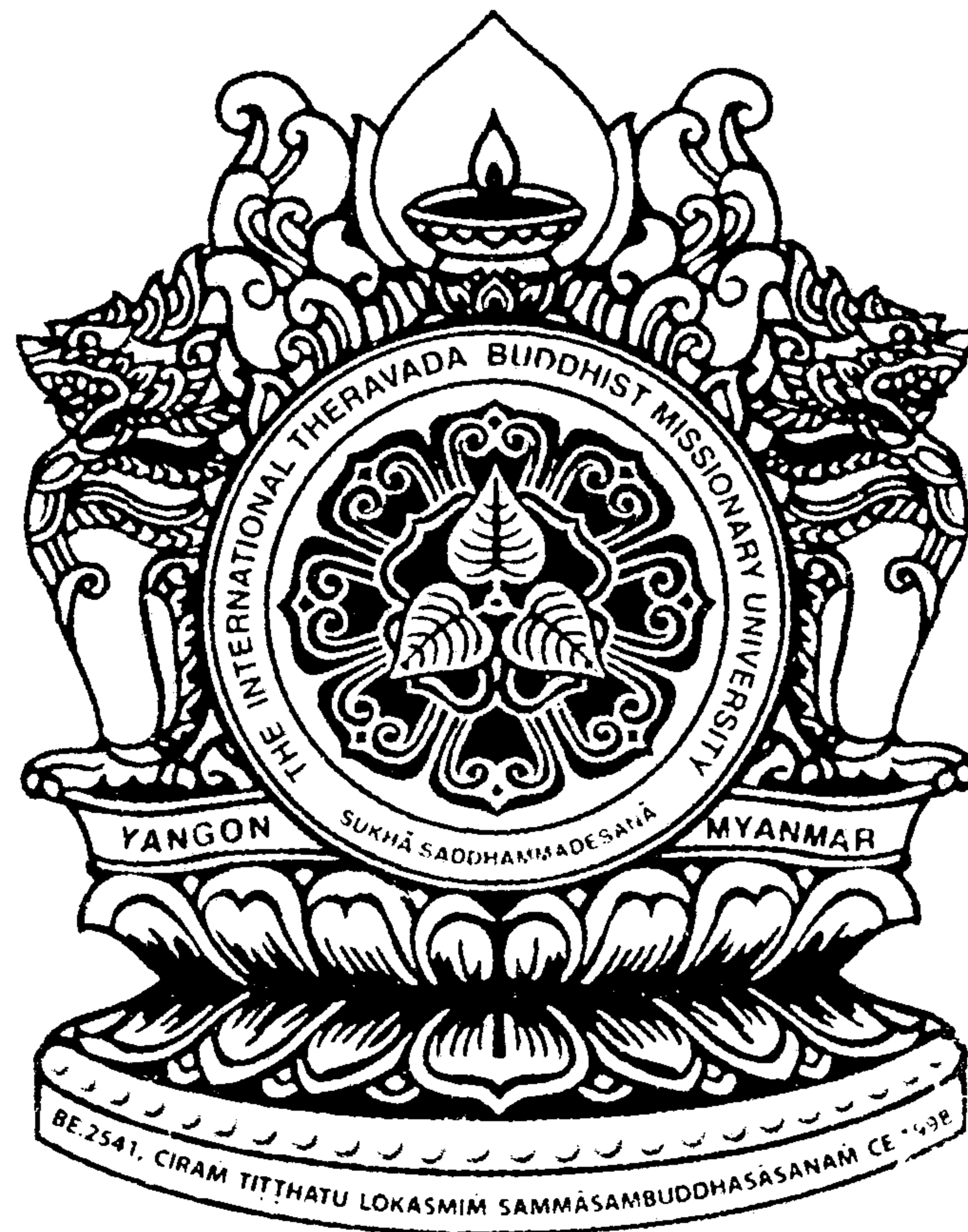
INTERNATIONAL THERAVĀDA BUDDHIST  
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**SAMATHA**

**(Advanced Level)**

**Volume I**

**by**

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## LIST OF ABBREVIATIONS

- A. Aṅguttara Nikāya  
AA. Aṅguttara Nikāya Aṭṭhakathā (Commentary)  
D. Dīgha Nikāya  
DA. Dīgha Nikāya Aṭṭhakathā (Commentary)  
Dh. Dhammapada  
DhA. Dhammapada Aṭṭhakathā (Commentary)  
Dhs. Dhammasaṅgaṇī  
Iti. Itivuttaka  
Jā. Jātaka  
M. Majjhima Nikāya  
MA. Majjhima Nikāya Aṭṭhakathā  
Nd1. Mahā Niddesa  
Nd2. Cūḷa Niddesa  
Ps. Paṭisambhidāmagga  
PsA. Paṭisambhidāmagga Aṭṭhakathā  
S. Samyutta Nikāya  
SA. Samyutta Nikāya Aṭṭhakathā  
Sn. Sutta-nipāta  
SnA. Sutta-nipāta Aṭṭhakathā  
Ud. Udāna  
Vbh. Vibhaṅga  
VbhA. Vibhaṅga Aṭṭhakathā  
Vin.i. Vinaya Piṭaka (3) - Mahāvagga  
Vin.ii. Vinaya Piṭaka (4) - Cūlavagga  
Vin.iii. Vinaya Piṭaka (1) - Suttavibhaṅga 1  
Vin.iv. Vinaya Piṭaka (2) - Suttavibhaṅga 2  
Vin.v. Vinaya Piṭaka (5) - Parivāra  
Vis. Visuddhimagga



## INTRODUCTION

In this Treatise the description of concentration (*Samadhi*) is continued. As six Recollections (*Anussatis*) have been described in the previous Treatise, the remaining two Recollections, namely, 'Mindfulness of Death' (*Marananussati*) and 'Recollection of Peace' (*Upasamanussati*) are first described in the present Treatise.

### Mindfulness of Death

'Mindfulness of Death' or 'Marananussati' is an effective meditation subject for developing the sense of urgency (*samvega*), for cutting off attachment to life, for avoiding the improper search and amassing wealth, for having the ability to face death fearlessly and peacefully, and for heading to a happy destiny after death.

The proper way of undertaking 'Marananussati' is first presented together with the eight ways of recollecting death systematically. Then an effective, fast method for developing '*marananussati*' is described as it is explained in *Visuddhimagga* and presently carried out in the International Buddha Sasana Centres, Myanmar.

### Recollection of Peace

Although the 'Recollection of Peace' or 'Upasamanussati', as in the case of the first six Recollections, comes to success only in a noble disciple, still it can be also brought to mind by an ordinary person who values peace.

'Upasamanussati' actually consists of recollecting the various special qualities of Nibbana as stated by the Blessed One in various Suttas. It can effectively develop faith, confidence (*saddha*), moral shame (*hiri*), peace, serenity and inclination to Nibbana. These qualities are very essential for an ardent

person to tread on the Noble Path strenuously to reach the highest goal in life.

### **Mindfulness occupied with the Body**

This meditation subject 'Mindfulness occupied with the Body' or 'Kayagatāsati' is very beneficial and much praised by the Exalted One in various ways in different Suttas thus:

*"Bhikkhus, when one thing is developed and repeatedly practised, it leads to a supreme sense of urgency, to supreme benefit, to supreme liberation from bondage, to supreme mindfulness and comprehension, to the attainment of insight and vision, to a happy life here and now, to the realization of wisdom, emancipation and fruition. What is that one thing? It is mindfulness occupied with the body." (A.i,43)*

*"O bhikkhus, they who savour mindfulness occupied with the body savour the deathless; they who do not savour mindfulness occupied with the body do not savour the deathless. They who have made the effort in mindfulness occupied with the body have savoured the deathless, have not neglected, have not missed it. Those who have made no endeavour in mindfulness occupied with the body have not savoured the deathless, have neglected and missed it." (A.i, 45)*

So a systematic way of undertaking this meditation subject is described simply and fully with reference to Visuddhimagga. A normal length of time to reach success, that is, to attain the first rūpāvacara jhāna called 'kāyagatāsati' in this meditation, seems to be about four months according to the instruction of Mahā Deva, the Elder residing in Malaya. However, what is inspiring is that meditators can become noble persons (*Ariyās*) at the successful conclusion of this meditation.

It was noted in the International Buddha Sāsana Centers in Myanmar that meditators who could develop access concentration (*upacārasamādhī*) by any meditation subject can penetratively observe all the 32 bodily parts (*koṭṭhāsas*) in themselves as well as in others. So they could proceed to accomplish 'kāyagātāsati' successfully in a short time.

A practical method for undertaking 'mindfulness occupied with the body' with the powerful support of the fourth rūpāvacara jhāna of Ānāpānassati or white kasiṇa meditation, as it is carried out satisfactorily in the International Buddha Sāsana Centres, is also presented here.

### **Mindfulness of Breathing**

'Mindfulness of Breathing' or 'Ānāpānassati' is an important meditation subject which is constantly used by noble men like the Buddhas, the Paccekabuddhas and Arahants. It is also being practised in many meditation centers around the world nowadays for developing concentration.

However, it seems that many meditation teachers do not carry out 'mindfulness of breathing' as it is taught by the Buddha. It will be noticed that the right concentration (*sammāsamādhī*) can hardly be attained if 'ānāpānassati' is not practised according to the Buddha's instructions.

'Mindfulness of breathing' is a significant meditation subject which is complete in itself; nothing need be added to it. It is an unadulterated blissful abiding. And it banishes at once and stills evil, unprofitable thoughts as soon as they arise. However, it demands great mindfulness and keen wisdom to achieve success in Ānāpānassati.

The four steps for the development of concentration in Ānāpānassati are precisely and clearly described here with

explanation with reference to Visuddhimagga and other commentaries so that a meditator can properly develop the three stages of meditation - viz., the preparatory stage of meditation (*parikammabhāvanā*), the neighbourhood stage of meditation (*upacārabhāvanā*), and the absorption stage of meditation (*appanābhāvanā*).

The proper appearance of Meditation Signs (*bhāvanā nimittas*) and the meditation light which is radiated by the concentrated mind is also explained. Besides the right method of balancing the five Faculties (*Indriyas*) and Powers (*Balas*) as well as the proper method for balancing the seven Enlightenment factors (*Bojjhaṅgas*) are also described with explanations so as to enable meditators to progress to meditative absorptions (*jhānas*).

The ways how to determine that one has truly reached absorption and the practical method of developing the four rūpāvacara jhānas, one after another, are also systematically described.

In fact, the fourth rūpāvacara jhāna, the highest concentration attainable in Ānāpānassati, is the best foundation for undertaking insight meditation (*vipassanā*) for the Buddha himself used this concentration as the basis for developing supernormal powers, insight wisdom, and Path Wisdom. The reliable method for developing the fourth rūpāvacara jhāna, as it is being taught in the International Buddha Sāsana Centres, is also described here. All effort should be exerted to attain this jhāna to make it the foundation for carrying out vipassanā effectively.

### **The Divine Abidings**

The last chapter of this Treatise deals with the four Divine Abidings (Brahmavihāra) - viz., developing lovingkindness

(mettābhavana), developing compassion (*karuṇā bhāvanā*), developing gladness (*muditā bhāvanā*), and developing equanimity (*upekkhā bhāvanā*).

Of the four, developing lovingkindness is particularly very important as it is included in the four Guardian Meditations (*Caturārakka kammaṭṭhānas*) and is most effective to protect oneself from external danger and to overcome enemies. Indeed the Buddha himself used it to achieve all his Great Victories over his enemies.

Again a detailed procedure to carry out Mettābhāvanā is described here to achieve the third rūpāvacara mettā-jhāna and sîmāsambheda - the ability to break down the barrier between persons. Also included in this chapter is a detailed account for making wise reflections to get rid of resentment which arises in the development of lovingkindness towards enemies.

After showing the way how to attain sîmāsambheda, the method for developing 528 modes of mettā according to Paṭisambhida Pāli is described. According to Visuddhimagga (*i, 302*) the attainment of sîmāsambheda is successful only in one who has reached jhāna in developing lovingkindness and the development of 528 modes of mettā can be fully accomplished only in one whose mind has reached absorption and who has attained sîmāsambheda in mettā bhāvanā. A practical procedure to reach this goal is included here.

The development of compassion, gladness and equanimity is next presented with some clarification with reference to Visuddhimagga. In each case the proper method of undertaking the meditation subject, the attainment of sîmāsambheda, and the way to dwell pervading one direction with the heart full of compassion or gladness or equanimity is duly described.

Namo tassa Bhogavato Arahato Sammāsbuddhassa

## CHAPTER I MINDFULNESS OF DEATH AND RECOLLECTION OF PEACE

### Mindfulness of Death (*Marāṇānussati*)

#### The Meaning of Death

Herein, death (*marāṇa*) is the termination or cutting-off of the life-faculty (*jīvitindriya*) which is included in the mental stream of the present existence. It does not mean the death of an Arahant which is the cutting-off of the misery of the round of rebirths, nor does it mean momentary death (*khaṇikamarāṇa*) which is the momentary dissolution of formations (*nāma-rūpa*) nor the dead of conventional usage in such expressions as 'dead tree', 'dead metal', and so on.

As intended here death is of two kinds:

- (i) timely death (*kālamaraṇa*) and
- (ii) untimely death (*akālamaraṇa*)

Timely death is the death through exhaustion of reproductive kamma that gives rise to the present existence or the death through exhaustion of the normal life-span of men at the present time or the death through exhaustion of both.

Untimely death is the death due to the intervention of a destructive kamma. It is sudden death such as the one encountered in car-accident or suicide.

#### Developing Mindfulness of Death

One who wishes to develop mindfulness of death should learn this meditation subject from a qualified teacher, go into solitary retreat, and exercise attention wisely in this way:

*"Marañam bhavissati - death will take place"; or*  
*"Jivitindriyam upacchijjati - the life-faculty will be cut*  
 off"; or simply

*"Marañam marañam - death, death".*

If he exercises attention unwisely, sorrow arises in him in recalling the death of beloved ones, joy arises in recalling the death of enemies, and no sense of urgency arises in recollecting the death of neutral persons, and fear arises in recollecting one's death. All these sorrow, joy, fear, and so on, arise in one who lacks mindfulness, sense of urgency and knowledge.

So he should look here and there at beings who have been killed or have died normally, and recall the death of persons who were formerly seen enjoying good things. He should do thus mindfully with a sense of urgency and with knowledge. Then he can exercise his attention in the way beginning "Death will take place". By doing so, he is exercising his attention wisely.

Some meditators, by just exercising their attention in this way, can suppress the hindrances, establish their mindfulness on death and reach access in their mindfulness of death.

### **Eight Ways of Recollecting Death**

But if one does not reach access by merely exercising his attention as above, he should recollect death in eight ways.

#### **1 As having the appearance of a murderer**

He should see death as a murderer who appears with a sword, applies it to his neck, ready to cut off his head. Why? Because death comes with birth and it takes away life.

As mushroom buds always grow up lifting dust on their tops, so beings are born along with ageing and death. For surely their rebirth consciousness reaches ageing immediately next to its arising and then breaks up together with its associated aggregates, like a stone that falls from the summit of a mountain top. Thus momentary death comes with birth. And as it is certain that a person who has been born must die, so the death that is here intended comes together with birth.

Therefore, just as the risen sun moves on towards its setting and never turns back even for a little while from where it has got to, or just as a mountain torrent sweeps by with a rapid current, ever flowing and rushing on and never turning back even for a little while, so too this living being travels on towards death from the time when he is born, and he never turns back even for a little while.

Hence it is said:

*"Right from the very day a man has been conceived inside a womb,*

*He cannot but go on and on, nor going can he once turn back".*

And while he goes on thus death is as near to him as drying up is to rivulets in the summer heat, as falling is to the fruits of trees when the sap reaches the end of their stalks in the morning, and as vanishing is to dew-drops touched by the sun's rays.

So this death, which comes along with birth, is like a murderer with poised sword. And, like the murderer who applies the sword to the neck, it carries off life and never returns to bring it back. So death should be recollected as "having the appearance of a murderer".



## 2 As the ruin of success

Here, in this world, prosperity shines so long as it is not overpowered by adversity, and success shines as long as failure does not overcome it. Furthermore, all health ends in sickness, all youthfulness in old age, all life in death.

Besides all worldly existence is procured by birth, haunted by ageing, oppressed by sickness, and struck down by death. This is how death should be recollected as the final ruining of life's success.

## 3 By comparing oneself to others

The meditator should be aware of death by comparing himself with others in seven ways, that is to say: with those of great fame, with those of great merit, with those of great strength, with those of great supernormal power, with those of great wisdom, with Pacceka Buddhas, with fully enlightened Buddhas. How?

Although *King Mahāsammata*, *King Mandhātu*, *King Mahāsudassana*, *King Nemi*, etc., were very famous, had a great following, and though had enormous wealth, yet death inevitably caught up with them at length. So how shall death not overtake me?

Now *Jotika*, *Jaṭila*, *Ugga*, *Meṇḍaka* and *Puṇṇaka* were very rich and they lived most meritoriously. Yet they all died eventually. What can be said of those like me?

Again *Vāsudeva*, *Baladeva*, *Bhîmasena*, *Yuddhitṭhila* and *Cāṇura* the wrestler were renowned throughout the world for being blessed with great strength. Yet they too were gone to the realm of death. What can be said of those like me?

Now in supernormal power, *Venerable Mahamoggallāna*, the second Chief Disciple of the Buddha, was the foremost. He, with the point of his great toe, could rock the Sakka's Vejayanta Palace like a deer in a lion's jaw. But, despite his miraculous potency, he fell in the dreadful jaws of death. What can be said of those like me?

How should one recollect death by comparison with those of great wisdom?

*Venerable Sāriputta*, the first of the two chief disciples, did so excel in wisdom that, with the exception of the Buddha, no being is worth his sixteenth part. Yet he too fell into the power of death. What can be said of those like me?

How can one recollect death by comparison with *Pacceka Buddhas*? They, by the strength of their own wisdom and energy, crushed all the enemy defilements and reached enlightenment for themselves. They were self-perfected, and they stood alone like the horn of rhinoceros. And yet they were not free from death. So how should I be free from it?

How can one recollect death by comparison with the *fully enlightened Buddhas*? Even the Blessed ones, whose material body was embellished with thirty-two major marks and eighty lesser details of a great man, whose Dhamma body was brought to perfection by the treasured qualities of virtue, concentration, wisdom, deliverance, the knowledge and vision of deliverance, who was made pure in every aspect, who overpassed greatness of fame, greatness of merit, greatness of strength, greatness of supernormal power, and greatness of understanding, who had no equal, who was the equal of those without equal, without double, accomplished and fully enlightened - even he was suddenly quenched by the downpour of death's rain, as a great mass of fire is quenched by the downpour of a rain of water.

Death should be recollected in this way by comparison with fully enlightened Buddhas. When he does his recollection in this way by comparing himself with others of such great fame, etc., in the light of the universality of death, thinking "Death will come to me as it even did to those distinguished beings", then his meditation subject reaches access.

#### **4 As to the sharing of the body with many**

One has to share one's body with many. Firstly, this body is shared with eighty families of worms. Those worms that live in dependence on the outer skin feed on the outer skin; those that live in dependence on the inner skin feed on the inner skin; those that live in dependence on the flesh feed on the flesh; those that live in dependence on the sinews feed on the sinews; those that live in dependence on the bones feed on the bones; and those that live in dependence on the marrow feed on the marrow.

And there they are born, grow old, defecate, urinate and die. The body is their maternity home, their hospital, their charnel ground, their latrine and their urinal. The body can perish through the upsetting of those worms. And just as it is shared with the eighty families of worms, so too it is shared with several hundred internal diseases. It can also be brought to death by external causes such as snakes, scorpions, etc.

And just as when a target is set up at a cross-roads and arrows, spears, pikes, stones, etc., come from all directions and fall upon it, so too all kinds of accidents fall upon the body, and the body can come to death through these accidents.

Hence the Blessed One said: "Here, bhikkhus, when day is departing and night drawing on, a bhikkhu reflects thus: For me the causes of death are many. A snake may bite me, or

a scorpion may sting me, or a centipede may sting me. I may die, or meet with danger. Or I may stumble and fall, or the food I have eaten may disagree with me, or my bile may get upset, or my phelgm may give me trouble, or the winds that cut like knives may give me trouble. And in consequence I may die or meet with danger".

That is how death should be recollected as to sharing the body with many.

### 5 **As to the frailty of life**

This life is impotent and frail. For the life of beings is bound up with breathing, with the postures, with cold and heat, with the four primary elements, and with nutriment.

Life goes on only when the in-breaths and the out - breaths occur evenly. But when the breath that has gone out does not go in again, or when that which has gone inside does not come out again, one dies.

Again life goes on only when the four postures are functioning regularly. But with the prevailing of any one of them the life process is interrupted.

And life proceeds only when it gets an equal measure of heat and cold. But it fails when a man is overcome by excessive heat or cold.

Again life goes on only when the four primary elements are occurring evenly. But with the disturbance of the element of extension (*pathavî*) or the element of cohesion (*āpo*) or any other element, even a strong man may have a rigid body, or his body may become feeble and weak and putrifies with a flux of bowels or his body is consumed with high fever, or his joints are broken, and so his life can be terminated.

And life continues to exist in one only if he gets physical nutriment at the proper time; but if he gets none, his life will come to an end.

This is how death should be recollected as to the frailty of life.

## 6 By the absence of the sign

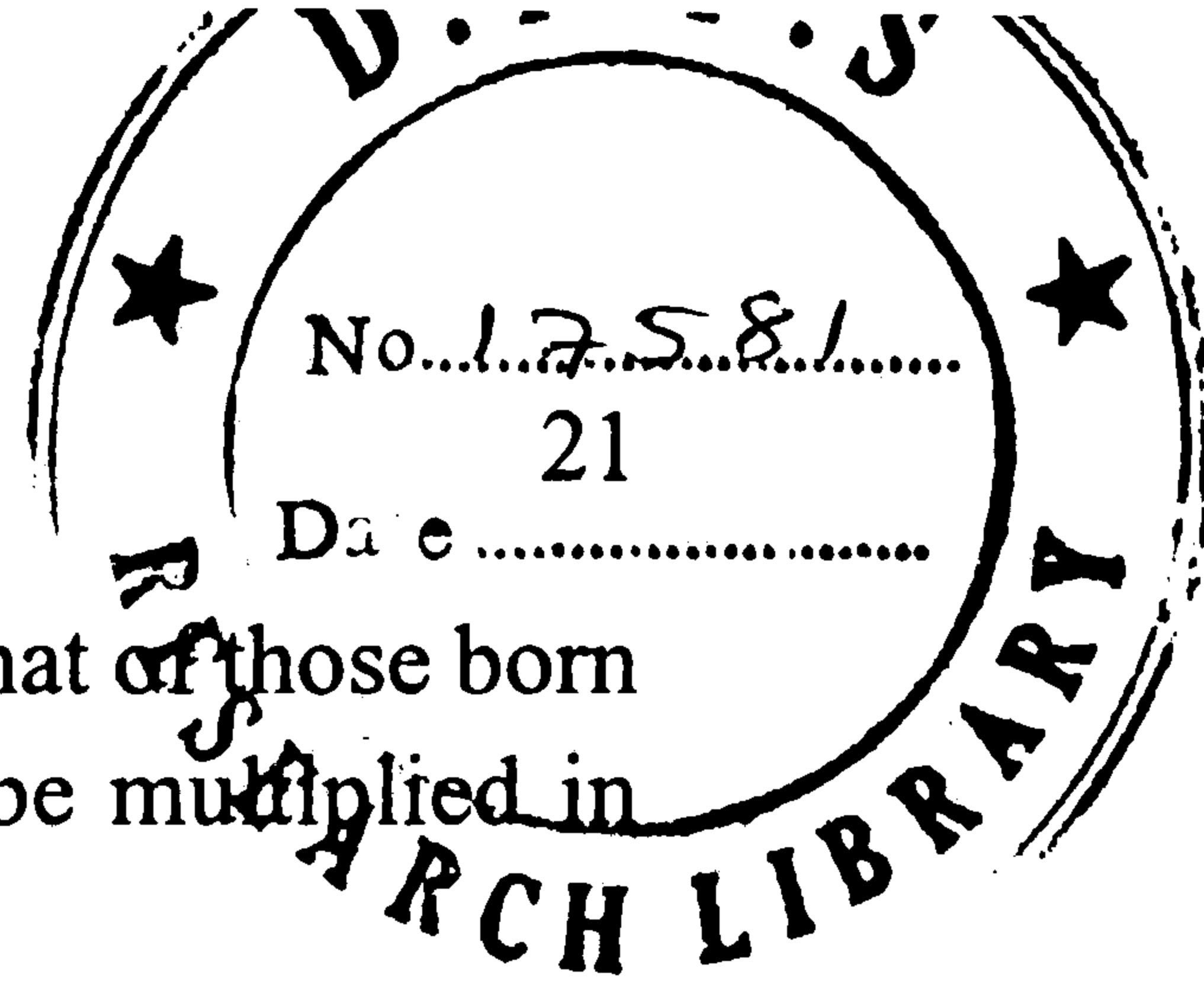
The span of life, the sickness which causes death, the time of death, the place where the body will be laid, and the destiny after death are unpredictable and can never be known by the living world as there are no signs which foretell them.

Herein, the span of life has no sign because there is no limitation such as: "One should live to such an extent, no further." Beings die during the first embryonic stage (*Kalala*), the second embryonic stage (*abbuda*), the third embryonic stage (*pesi*), the fourth embryonic stage (*ghana*), the first month, the second month, the third month, the fourth month, the fifth month, the tenth month, at the time of birth and thence within or beyond a hundred years.

And the sickness which causes death has no sign since it cannot be determined as: "One must die of this sickness, not of another." For beings die of eye-disease, ear-disease, or of any other disease.

The time of death is also signless since it cannot be determined as: "One must die at this time, not at any other." For beings die in the morning, at midday, and so on.

And the place where the body will be laid is also signless since it cannot be determined as: "Here should the body of the dying be laid, not elsewhere." For the body of one born inside the village is laid outside the village; the body of one born outside the village is laid inside the village. Likewise that of



those born on land is dropped on water, and that of those born on water is dropped on land. And this can be multiplied in many ways.

Again the destiny after death is also signless, since it cannot be determined as: "One who passes away should be born in this place." For passing away from the deva - world, beings are born among men; passing away from the world of men, they are born in the deva or other worlds, and so on. And in this way the world goes round and round the five kinds of destinies (*niraya, tiracchana, peta, manussa, deva*) like an ox yoked to the mill.

This is how death should be recollected as signless.

#### 7 By being limited in time

The extent of the human life is short. One who lives long lives a hundred years or a little more. Hence the Blessed One said: "Bhikkhus, this human life-span is short. There is a new life to be gone to; there are profitable deeds to be done; there is the life of purity to be led. To one who is born, there is no not-dying. He who lives long lives a hundred years or a little more".

*Appamāyu manussānam. hīleyya nam supuriso.*

*Careyyādittasīsova, natthi maccussanāgamo.*

"The life of human kind is short;  
A wise man holds it in contempt  
And acts as one whose head is burning;  
Death will never fail to come." (S.i, 108)

And the Blessed one said further: "Bhikkhus, a bhikkhu develops mindfulness of death thus, 'Oh let me live a night and day so that I may attend to the Blessed One's teaching; surely much could be done by me'. Another bhikkhu develops mindfulness of death thus, 'Oh let me live a day that I may

attend to the Blessed One's teaching; surely much could be done by me.' A third bhikkhu develops mindfulness of death thus, 'Oh let me live as long as it takes to eat a meal that I may attend to the Blessed One's teaching; surely much could be done by me.' A fourth bhikkhu develops mindfulness of death thus, 'Oh let me live as long as it takes to chew and swallow four or five mouthfuls that I may attend to the Blessed One's teaching; surely much could be done by me.' These are called bhikkhus who dwell in negligence and slackly develop mindfulness of death for the destruction of cankers.

"Oh, Bhikkhus, when a bhikkhu develops mindfulness of death thus, 'Oh let me live for as long as it takes to chew and swallow a single mouthful that I may attend to the Blessed One's teaching, surely much could be done by me', and when a bhikkhu develops mindfulness of death thus, "Oh let me live as long as it takes to breathe in and breathe out, or as long as it takes to breathe out and breathe in that I may attend to the Blessed One's teaching, surely much could be done by me'; these are called bhikkhus who dwell in diligence and keenly develop mindfulness of death for the destruction of cankers".  
(A.iii, 305-6)

So short in fact is the extent of life that it is not certain even for as long as it takes to chew and swallow four or five mouthfuls.

This is how death should be recollected as being limited in time.

## 8 **As to the shortness of the life-moment**

In the ultimate sense the life-moment of living beings is extremely short, being only as long as a single conscious mo-

ment. Just as a chariot wheel, when it is rolling, rolls (that is, touches the ground) only on one point of the circumference of its wheel, and, when it is at rest, rests only on one point, so too, the life of living beings lasts only for a single conscious moment. When that consciousness ceases, the being is said to cease, according as it is said: "In a past conscious moment he did live, not he does live, not he will live. In a future conscious moment not he did live, not he does live, he will live. In the present conscious moment not he did live, he does live, not he will live."

This is how death should be recollected as to the shortness of the life-moment.

### **Development of Access Jhāna**

When one thus recalls death in one or other of these eight ways, the mind owing to repeated attention gets the support of repetition, mindfulness is established with death as object, the hindrances are discarded, the jhāna-factors are manifested. But because the meditation subject is the dreadful nature of death and it awakes a sense of urgency, the jhāna does not reach absorption and is only access. This jhāna gets the name of death-mindfulness, '*marañānussati*' since it arises by the strength of death-mindfulness.

### **An Effective, Quick Method of Developing Death-mindfulness**

According to the instructions given in Visuddhi Magga (*i*, 222-3) and Mahāsatipatṭhana Sutta (*M.i*, 73) a meditator, who has successfully developed the first jhāna by reflecting on the foulness of a corpse (*asubha bhāvanā*), can easily change his meditation to mindfulness of death.



The meditator first recalls the acquired sign or the counter-image of a corpse which he has developed before and reflects on its foulness to develop the first jhāna. He then emerges from the first jhāna and reflects on the nature of his death: 'This body of mine has the nature to disintegrate; I will surely die; I cannot escape from death.'

He should constantly focus his attention on the nature of his death, establishing mindfulness on death and developing a sense of urgency together with the knowledge of death. Soon he will observe with his mind-eye the disgusting corpse of his dead body in place of the external corpse. Then he discerns with his wisdom the nature of the cutting off of life faculty (*jīvitindriya*) in his dead body. And focussing his meditative mind on the object of the cutting-off of life - faculty, he reflects repeatedly in one of the following ways that he likes best either in Pāli or in English.

- (i) *Marāṇaṃ me duvaṃ, jīvitaṃ me adhavaṃ*  
My death is certain, my being alive is uncertain.
- (ii) *Marāṇaṃ me bhavissati*  
My death will certainly occur.
- (iii) *Marāṇapariyosānaṃ me jīvitaṃ*  
My being alive has only death as its end.
- (iv) *Marāṇaṃ, marāṇaṃ*  
Death, death.

He should ardently strive to concentrate his meditative mind on the object of the cutting-off of life-faculty in his dead body for one hour, two hours or more. If he is successful, he will find that the jhāna factors become distinct. As the object of meditation is the nature of death and frightening, awaking the sense of urgency, only access jhāna (*upacāra jhāna*) arises.

### The Benefits of Developing Mindfulness of Death

- 1 A meditator devoted to mindfulness of death is constantly diligent.
- 2 He acquires the perception of disgust and disenchantment with all kinds of existences.
- 3 He cuts off attachment to life.
- 4 He censures evil doing.
- 5 He avoids much storing. He has no stain of attachment to and avarice for requisites or properties.
- 6 The perception of impermanence (*anicca-saññā*) grows in him; consequently the perception of suffering (*dukkha saññā*) and the perception of non - self (*anatta-saññā*) also appear in him.
- 7 While beings who have not developed mindfulness of death fall victims to fear, horror and confusion at the time of death as though suddenly seized by wild beasts, ogres, snakes, robbers or murderers, he dies undeluded and fearless without falling into any such state.
- 8 If he does not attain the deathless in the present existence, he is at least headed for a happy destiny on the break up of his body.

### When to practise the Guardian Meditations

The four subjects of guardian meditation are generally desirable meditation subjects (*sabbatthaka kammaṭṭhānas*). They should be practised whenever and wherever possible, especially at places where there is danger of being attacked by wicked persons, wild beasts and ghosts. They should be practised before one undertakes one's special meditation subject (*Parihāriya kammaṭṭhāna*) and before one undertakes insight meditation (*vipassanā*).

Lovingkindness is the best weapon to defeat anger, hatred, and resentment. Buddhānussati is the best means to develop clarity of mind, and faith and confidence in the Blessed One. Asubha bhāvanā is the most effective weapon to subdue lust, craving and attachment. Maraṇānussati is very effective to develop the sense of urgency, and to restrain oneself from improper search for excessive wealth and sensual pleasure.

Therefore, when one gets angry or develops resentment against anyone, one should cultivate lovingkindness. When one lacks faith and confidence, and feels muddled up, one should practise Buddhānussati. When lust arises in one and agitates one, one should recollect the sign of foulness. When one lacks the sense of urgency and feels idle to practise meditation, one should reflect on the nature of death.

When one is bombarded with various kinds of thoughts and feels restless, one should undertake mindfulness of breathing for ānāpānassati is most effective to suppress various thoughts and vitakka.

### **Recollection of Peace** *(Upasamānussati)*

#### **Development of Upasamānussati**

A meditator who wants to develop the recollection of peace should go into seclusion and solitary retreat and recollect the special qualities of Nibbāna termed the stilling of all ills as follows:

"Bhikkhus, in so far as there are dhammas whether formed (*saṅkhata*) or unformed (*asaṅkhata*), the fading away of all defilements (*virāga*) is pronounced the best of them. As

this dhamma drives away the illusion of vanity, it is also called '*madanimmadana*'. As it quenches thirst and hunger, it is also called '*pipāsavinaya*'. As it uproots all reliance and attachment, it is called '*ālayasamugghāta*'. As it cuts off the round of births, it is also called '*vattupacheda*'. As it is the extinction of craving, it is also called '*taṇhakkhaya*'. As it is the fading away of defilements, it is also called '*Nibbāna*'.

As it is expounded by the Buddha in this way, the special qualities of Nibbāna should be recollected in this way repeatedly.

Nibbāna is called '*madanimmadana*' because on coming to it all kinds of vanity (intoxication), such as the vanity of conceit and the vanity of manhood, are undone, done away with, and driven away. And it is called '*pipāsavinaya*' because on coming to it all thirst and hunger for sense desires are quenched and eliminated. And it is called '*ālayasamugghāta*' because on coming to it all reliance on and attachment to the five sensual pleasures are uprooted and abolished. And it is called '*vattupaccheda*' because on coming to it the three rounds or *vattas* which set in motion the round of births in the thirty-one planes of existence are cut off. And it is called '*taṇhakkhaya*', '*virāga*', and '*Nibbāna*' because on coming to it craving goes to extinction, fades out, and ceases.

Also it is called '*Nibbāna*' (extinction) because it has gone away from, has escaped from, is dissociated from, craving which has acquired the name '*vāna*' (fastening) owing to its tying, binding, stitching up in a series of existences the four kinds of generation (*yoni*), five destinies (*gatis*), seven stations of consciousness (*viññāṇaṭṭhi*), and nine abodes of beings (*sattāvāsa*).

[Nibbāna is believed to be derived from *Nirvāna*, meaning the extinction of greed and other defilements in an Arahant, with the resultant extinction of the five-aggregate process on the Arahant's death (*see Iti. 38*). Nibbāna is not the 'extinction of a self or of a living lasting being', such a mistaken opinion being the view of Annihilation' (*see M.i, 140; S. iii, 109*).

Thus is peace which is termed Nibbāna to be called to mind by virtue of its attributes such as driving the illusion of vanity. It is also to be called to mind by virtue of the other special qualities of peace stated by the Blessed One in the Suttas such as:

*" Bhikkhus, I shall teach you the unformed (asaṅkhata)-  
----- the truth (sacca) ----- the other shore (pāra) ----- the  
very hard-to - see (sududdasa) ----- the ageless (ajara) ----  
the permanent (dhuva) ----- the undiversified (nippapañca) -  
----- the deathless (amata) ----- the marvellous (abbhuta)  
which has not been before ----- what is without calamity  
(anītika) ----- what is without suffering (avyāpajjha) ----- the  
pure (visuddhi) ----- the island (dīpa) ---- the shelter (tāṇa) -  
-- and the refuge (lena) ----"* (S.iv, 360-72)

As he recollects peace by virtue of its attributes in this way, then on that occasion his mind is not obsessed or overwhelmed by greed..... nor by anger..... nor by delusion; his mind at that time is upright and inspired by peace.

So when he has suppressed the hindrances in the way already described under the Recollection of the Enlightened One, etc., the jhāna factors are developed. But owing to the profundity of the special qualities of peace, or owing to his being occupied in recollecting special qualities of various kinds, the jhāna is only access and does not reach absorption.

And that access jhāna itself is known as 'recollection of peace' too because it arises by means of the special qualities of peace.

### The Benefits of Upasamānussati

Although upasamānussati, as in the case of the six Recollections (Buddhānussati, etc.), comes to success only in a noble disciple, still it can be also brought to mind by an ordinary person who values peace. For even by hearsay the mind has confidence in peace.

A person who is devoted to this recollection of peace enjoys the following benefits.

- 1 He sleeps in bliss and wakes in bliss.
- 2 His faculties are peaceful.
- 3 His mind is peaceful.
- 4 He has conscience and shame (*hirî, ottappa*).
- 5 He is confident, faithful, and serene.
- 6 He has noble intention and his mind is inclined to Nibbāna.
- 7 He is revered and respected by his fellows in the life of purity.
- 8 And even if he penetrates no higher, he is at least headed for a happy destiny.

So that is why a man of wit  
Untiringly devotes his days  
To mind the Noble Peace, which can  
Reward him in so many ways.

### References

- 1 *'Visuddhimagga'* by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Nandamālā, pp. 450-476, 585-590.

- 2 *'Visuddhimagga' by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Sobhana, pp. 208-250, 409-415.*
- 3 *' The Path of Purification' (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated into English by Bhikkhu Ñāṇamoli, pp. 247-259, 317-320.*
- 4 *' The Path of Purity' (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated into English by Pe Maung Tin, PTS, pp. 264-275, 337-339.*

### Review Questions

- 1 What is ' marañānussati'? How should it be undertaken to reach access jhāna known as 'marañānussati'?
- 2 Describe the eight ways of recollecting death.
- 3 Why should we practise marañānussati? How should it be practised to get its full benefits?
- 4 What are the benefits of Marañānussati? Should we practise marañānussati in every day life? Give reasons.
- 5 Describe a practical method of attaining 'marañānussati' quickly.
- 6 How should we practise the Recollection of Peace? What benefits can we get from such practice?
- 7 Should an ordinary person undertake ' Upasamānussati' How should he do it? What benefits can he get?

**CHAPTER II**  
**MINDFULNESS OCCUPIED**  
**WITH THE BODY**  
*(Kāyagatāsati)*

**The Significance of Kāyagatāsati**

‘Kāyagatāsati’ is a meditation subject which was never before practised except when the Buddha appeared, and is outside the province of any of the founders of sects. It has been praised by the Blessed One in various ways in different Suttas thus:

*“Bhikkhus, when one thing is developed and repeatedly practised, it leads to a supreme sense of urgency, to supreme benefit, to supreme liberation from bondage, to supreme mindfulness and comprehension, to the attainment of insight and vision, to a happy life here and now, to the realization of wisdom, emancipation and fruition. What is that one thing ? It is mindfulness occupied with the body.” (A. i , 43).*

*“O bhikkhus, they who savour mindfulness occupied with the body savour the deathless; they who do not savour mindfulness occupied with the body do not savour the deathless. They who have made the effort in mindfulness occupied with the body have savoured or enjoyed the deathless, have not neglected, have not missed it. Those who have made no endeavour in mindfulness occupied with the body have not savoured the deathless, have neglected and missed it.*

*(A. i, 45)*

“ How, bhikkhus, is mindfulness occupied with the body developed? How, being repeatedly practised, is it of great fruit, of great benefit?



“ A bhikkhu, with keen confidence who wants to practise kāyagatāsati, should go into solitary retreat in a favourable place and review his body, up from the soles of the feet and down from the top of the hair and contained in the skin as full of many kinds of fifth thus:

*“ In this body there are head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, bowels, intestines, stomach, excrement, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, lubricant (in bone joints) and urine. ” (M, iii , 90)*

A beginner who wants to undertake kāyagatāsati should approach a good friend and qualified teacher to learn this meditation. The teacher should tell him the sevenfold skill in learning and the tenfold skill in giving attention.

### **The Sevenfold Skill in Learning** *(Uggahakosalla)*

#### **1 Verbal recitation**

Kāyagatāsati consists in giving attention to repulsiveness. Even if one is master of the Tipiṭaka, the verbal recitation should still be done at the time of first giving attention to it. For the meditation subject becomes evident to some through recitation, as it did to the two elders who learned the meditation subject from **Mahā Deva**, the Elder residing at Malaya.

It is said that the Elder on being asked by them for a meditation subject gave them the Pāḷi of the thirty-two parts, saying, ‘Recite this for four months.’ Although they were versed in two and three Nikāyas, they obeyed the teachers respectfully and

became Stream Enterers at the end of four months recitation of the meditation subject.

So the teacher who expounds the meditation subject should tell the pupil to do the recitation verbally first.

Now when the meditator does the recitation, he should divide it up into the ‘**skin pentad**’ (*tacapañcaka*), etc., and do it forwards and backwards.

After saying, “head hairs, body hairs, nails, teeth, skin,” he should again say in reverse order, “skin, teeth, nails, body hairs, head hairs.”

Next to that, with the ‘**kidney pentad**,’ he should say, “flesh, sinews, bones, bone marrow, kidneys,” and again in reverse order, “kidneys, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs.”

Next, with the ‘**lungs pentad**,’ he should say, “heart, liver, diaphragm, spleen, lungs,” and repeat it backwards, “lungs, spleen, diaphragm, liver, heart; kidneys, bone marrow, bones, sinews, flesh; skin, teeth, nails, body hairs, head hairs.”

Next, with the ‘**brain pentad**,’ he should say, “bowels, intestines, stomach, excrement, brain,” and repeat it backwards, “brain, excrement, stomach, intestines, bowels; lungs, spleen, diaphragm, liver, heart; kidneys, bone marrow, bones, sinews, flesh; skin, teeth, nails, body hairs, head hairs.”

Next, with the ‘**fat sestad**,’ he should say, “bile, phlegm, pus, blood, sweat, fat,” and repeat it backwards, “fat, sweat, blood, pus, phlegm, bile; brain, excrement, stomach, intestines, bowels; lungs, spleen, diaphragm, liver, heart; kidneys, bone marrow, bones, sinews, flesh; skin, teeth, nails, body hairs, head hairs.”

Next, with the ‘ **urine sestad**’, he should say, “tears, grease, spittle, snot, lubricant (in bone joints), urine”, and repeat it backwards, “urine, lubricant, snot, spittle, grease, tears; fat, sweat, blood, pus, phlegm, bile; brain, excrement, stomach, intestines, bowels; lungs, spleen, diaphragm, liver, heart; kidneys, bone marrow, bones, sinews, flesh; skin, teeth, nails, body hairs, head hairs.”

The recitation should be done in this way a hundred times, a thousand times, even a hundred thousand times. For it is through verbal recitation that the meditation subject becomes familiar; the mind is prevented from running here and there; and the parts of the body become evident and appear like the series of the fingers, or like a row of fence posts.

## **2 Mental recitation**

The mental recitation should be done just as the verbal recitation. For the verbal recitation is a condition for the mental recitation, and the mental recitation is a condition for the penetration of the characteristics of foulness.

## **3 The colour**

The colour of the head hairs, etc., should be defined.

## **4 The shape**

The shape of the head hairs, etc., should also be defined.

## **5 The direction**

In this body, upwards from the navel is the upward direction, and downwards from it is the downward direction. So the direction should be defined thus: This part is in this direction, etc.

## 6 The location

The location of this or that part should be defined thus: This part is established in this location, and so on.

## 7 The delimitation

There are two kinds of delimitation: delimitation by parts which are alike in nature, and delimitation by dissimilar parts.

Herein, delimitation by similar parts should be understood in this way: This part is delimited above and below and around by this. Delimitation by dissimilar parts should be understood in this way: Head hairs are not body hairs, nor are body hairs head hairs.

### **The Tenfold Skill in giving Attention** *(Manasikāraḥkosalla)*

#### 1 Following the order

From the time the recitation begins attention should be given to follow the serial order of the 32 bodily parts without skipping. For just as when someone who has no skill climbs a staircase of 32 steps using every other step, his body gets exhausted and he falls without completing the climb, so too, one who attends to the thirty-two parts leaving out every alternate part becomes exhausted in his mind and does not complete the development since he fails to get the enjoyment that ought to be got with successful development.

#### 2 Not too quickly

And when he gives attention to follow the serial order, he should do so not too quickly. As a man who undertakes a journey

of three yojanas, without noting the path to take and the path to avoid, goes back and forth a hundred times and, though he comes to the end of the journey, it is only with frequent questionings. So, he who attends too quickly may accomplish the meditation, but it is not clear and consequently carries no distinction, that is, he cannot attain jhāna. Therefore he should not attend too swiftly.

### **3 Not too slowly**

And as ‘not too quickly’, so also ‘not too slowly’. As a man, who wants to do a three league journey in one day, if he loiters on the way among trees, rocks, pools, etc., does not finish the journey in a day and needs two or three to complete it, so too, if a meditator gives his attention to the meditation subject too slowly, he does not get to the end, nor does he attain jhāna.

### **4 Warding off distraction**

He must ward off temptation to drop the meditation subject and to let his mind get distracted among the variety of external objects. For if not, just as when a man has entered on a one foot wide cliff path, if he looks about here and there without watching his step, he may miss his footing and fall down the toweringly high cliff, so too when there is outward distraction, the meditation subject gets neglected and deteriorates. So he should be mindful of it, warding off distraction.

### **5 Surmounting the concept**

The name-concept beginning with ‘head hairs, body hairs’ must be surmounted and consciousness established on the repulsive nature of the bodily parts. For just as when men find a

water hole in a forest in a time of drought, they hang up some kind of signal such as a palm leaf there, and people, guided by the signal, come to bathe and drink, but when the path has become plain with their continual traffic, there is no further need of the signal for the people to bathe and drink there whenever they want, so too, when repulsiveness becomes evident to him as he is giving his attention to the meditation subject through the name-concept 'head hairs, body hairs', he must surmount the concept 'head hairs, body hairs', and establish consciousness on the actual repulsiveness.

## **6 Dismissing any parts which do not appear**

In giving his attention to the bodily parts he should eventually leave out any parts which do not appear to him. For when a meditator gives his attention to head hairs, his attention then carries on till it reaches the last part, i.e., urine, and stops there; and when he gives his attention to urine, his attention then carries on till it arrives back at the head hairs and stops there. As he persists in giving his attention thus, some parts appear to him and others do not. He should work on those that have appeared till only two remains and one appears clearer. He should arouse absorption by again and again giving attention to the one that has appeared thus.

Here is a simile. Suppose a hunter wanted to catch a monkey that lived in a grove of thirty-two palms. First he shot an arrow through a leaf of the palm that stood at the beginning and gave a shout. The monkey went leaping successively from palm to palm till it reached the last palm. The hunter went there and shot an arrow as before. The monkey came back in like manner to the first palm. Being followed thus again and again, after leaping from each

place where a shout was given, it eventually jumped onto a tree in the midst of whose branches it would hold firmly to a budding sprout of palm and not rise even when shot. Thus should the completed simile be regarded.

The application of the simile is this. The 32 parts of the body are like the 32 palms in the grove. The monkey is like the mind. The meditator is like the hunter. The range of the meditator's mind in the body with its 32 parts as object is like the monkey's inhibiting the palm grove. In the end the meditator's attention remains fixed on the final body part that appears clearly to him until he reaches absorption. This is like the monkey's eventually stopping in one palm, firmly seizing a budding sprout in the middle and not leaping up even when shot.

## 7 As to absorption

It should be understood that absorption is brought about in each one of the body parts.

## 8-10 As to three Suttantas

The three Suttantas, namely, **Adhicitta**, **Sîtibhāva** and **Bojjhaṅgakosalla**, should be understood for the purpose of yoking energy (*vîriya*) with concentration (*samādhi*).

## 8 Adhicitta Sutta

“ Bhikkhus, a bhikkhu who is intent on higher consciousness should attend from time to time to three signs. He should attend from time to time to the sign of concentration, from time to time to the sign of effort or exertion, from time to time to the sign of indifference. Verily monks, if a monk intent upon higher conscious-

ness were to attend only to the sign of concentration, his mind might possibly tend towards idleness. If he were to attend only to the sign of effort or exertion, his mind might possibly tend towards wandering. If he were to attend only to the sign of indifference, his mind might possibly not be well concentrated for the destruction of cankers.

“But, bhikkhus, when a bhikkhu intent on higher concentration gives attention from time to time to the sign of concentration, from time to time to the sign of exertion, from time to time to the sign of indifference, then his mind becomes malleable, wieldy and bright; it is not brittle and becomes rightly concentrated for the destruction of cankers.

“Bhikkhus, just as a skilled goldsmith or his apprentice prepares his furnace, turns on the flame, and puts gold into a crucible with tongs; and he blows on it from time to time, sprinkles water on it from time to time and remains indifferent from time to time; and if he only blew on the crude gold, it would burn; if he only sprinkled water on it, it would cool down, and if he only remained indifferent, it would not get rightly refined; but when he blows on the crude gold from time to time, sprinkles water on it from time to time, and remains indifferent from time to time, then it becomes malleable, wieldy and bright; it is not brittle and is quite fit to be worked; whatever kind of ornament he wants to work it into, whether a chain or a ring or a necklace, it serves his purpose; so too, bhikkhus, when a bhikkhu intent on higher consciousness gives attention from time to time to the sign of concentration, from time to time to the sign of exertion, from time to time to the sign of indifference, then his mind becomes malleable, wieldy and bright; it is not brittle and becomes rightly concentrated for the destruction of cankers.” (*A. i*, 256-8)



## 9 Sîtibhāva Sutta

This Sutta deals with coolness.

“Bhikkhus, when a bhikkhu possesses six things, he is able to realize the supreme coolness (Nibbāna). What are the six? Here, bhikkhus, when consciousness should be restrained, he restrains it; when consciousness should be upheld, he upholds it; when consciousness should be gladdened, he gladdens it; when consciousness should be treated with indifference, he treats it with indifference. He is bent on noble things and delights in Nibbāna. Possessing these six things a bhikkhu is able to realize the supreme coolness.” (*A. iii, 435*)

## 10 Bojjhaṅgakoṣalla

The skill in the Enlightenment Factors has already been dealt with in the explanation of skill in absorption (jhāna) in the passage beginning: “Bhikkhus, when the mind is slack, that is not the time for developing the tranquility enlightenment factors,-----” (*S.v, 113*)

So the meditator should make sure that he has understood the sevenfold skill in learning well and has properly defined this tenfold skill in giving attention, thus learning the meditation subject properly with both kinds of skill.

### Starting the Practice

To undertake kāyagatāsati, the meditator should first apprehend or grasp the learning sign in head hairs. How? He should define the colour first by looking at head hairs in the hair-cutting place, or in a bowl of water. If the ones he sees are black, they should be brought to mind as ‘black’; if white, as ‘white’; if mixed,

envelops the body except the site where head hairs grow and the palms of the hands and the soles of the feet.

As to delimitation, they are bounded below by the surface of their own roots, which are fixed by entering to the extent of a louse's head into the inner skin that envelopes the body, above by space, and all round by each other. There are no two body hairs together. This is the delimitation by similar parts. Their delimitation by dissimilar parts is like that for head hairs.

**Note:** (b) The repulsiveness of all parts of the body should be defined as in the case of head hairs by colour, shape, odour, habitat and location.

(a) All, however, must be defined individually by colour, shape, direction, location, and delimitation.

### 3 Nails

The twenty nail plates are white in colour. As to shape, they have the shape of fish scales.

As to direction, the toe-nails are in the lower direction and the finger-nails are in the upper direction.

As to location, they are fixed on the tips of the backs of the fingers and toes.

As to delimitation, they are bounded in the two directions by the flesh of the ends of the fingers and toes, and inside by the flesh of the backs of the fingers and toes, and externally and at the tips by space, and across by one another. There are no two nails together.

### 4 Teeth

(b) The definition of head hairs as to *repulsiveness* in five ways is as follows.

Head hairs are repulsive in colour as well as in shape, odour, habitat and location. For on seeing the colour of a head hair in a bowl of rice gruel or cooked rice people are disgusted. Also when people are eating at night, they are likewise disgusted by the mere feeling of a hair-shaped vegetable fibre. So they are repulsive in shape.

And the odour of head hairs, unless smeared or dressed with scented oil or scented flowers, etc., is most offensive. It is still worse when they are put into the fire. Even if head hairs are not directly repulsive in colour and shape, their odour is directly repulsive.

As to habitat, head hairs are disgusting since they grow on the sewage of pus, blood, urine, dung, bile, phlegm, and the like. This is similar to curry leaves and herbs that grow on village sewage in a filthy place. They are disgusting to civilized people and unusable.

As to location, head hairs grow on the heap of the other thirty-one parts as mushrooms do on a dung hill. And owing to the filthy place they grow in they are very repulsive just like vegetables growing on a chanel ground or a rubbish heap.

## 2 Body hairs

They are blackish brown in natural colour. They have the shape of palm roots with the tips bent down.

As to direction, they lie in the two directions.

As to location, they grow in most of the inner skin which

envelops the body except the site where head hairs grow and the palms of the hands and the soles of the feet.

As to delimitation, they are bounded below by the surface of their own roots, which are fixed by entering to the extent of a louse's head into the inner skin that envelopes the body, above by space, and all round by each other. There are no two body hairs together. This is the delimitation by similar parts. Their delimitation by dissimilar parts is like that for head hairs.

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### 4 Teeth

There are thirty-two tooth bones in one whose teeth are complete. They are white in colour.

As to shape, they are of various shapes. Firstly in the lower row, the four middle teeth are of the shape of pumpkin seeds set in a row in a lump of clay. The tooth on either side of these has one root, one point, and in shape like a jasmine bud. The tooth next to either of these has two roots, two points, and in shape is like a waggon-prop. The two teeth next to either of these have three roots, three points. The two further teeth on either side have four roots, four points. And the same with the upper set.

As to direction, they lie in the upper direction.

As to location, they are fixed in the jaw bones.

As to delimitation, they are bounded by the surface of their own roots which are fixed in the jaw bones, above by space, and across by each other. There are no two teeth together.

## 5 Skin

The inner thick skin envelopes the whole body .

The outer thin skin is black, brown or yellow in colour. When the outer skin from the whole of the body is compressed together, it amounts to only as much as a jujube-fruit kernel.

The inner thick skin is white in colour, which becomes evident when the outer skin is damaged by the impact of flames and blows. Its shape is that of the body. This is a brief account.

The meditator who is discerning the skin should first define the inner skin that covers the face, working his knowledge over the face beginning with the upper lip. Next, the inner skin of the forehead. Next, he should define the inner skin of the

head, separating the inner skin with the bone by inserting his knowledge in between the cranium bone and the inner skin of the head, as he might insert his hand between the bag and the bowl put in the bag.

Next, the inner skin of the shoulders. Next, the inner skin of the right arm forwards and backwards; and in the same way the inner skin of the left arm. Next, the inner skin of the back; the inner skin of the right leg forwards and backwards; then the inner skin of the left leg in the same way. Next the inner skin of the groin (bladder), the paunch (belly), the bosom and the neck. Then after defining the inner skin of the neck and the inner skin of the lower jaw, he should finish on arriving at the lower lip.

When he discerns the skin in gross in this way, it becomes evident to him more subtly too. As to direction, it lies in both direction. As to location, it covers the whole body. As to delimitation, it is bounded below by its fixed surface, and above by space.

## 6 Flesh

There are nine hundred pieces of flesh. It is all red in colour. As to shape, the shape of the breast is the shape of a lump of clay. The flesh of the back is the shape of a slab of palm sugar---

As to direction, it lies in both directions.

As to location, it is plastered over the three hundred and odd bones.

As to delimitation, it is bounded below by its surface, which is fixed onto the collection of bones, and above by the skin, and all round by its own kind.

## 7 Sinews

There are nine hundred sinews. All are white in colour. As to shape, they have various shapes. For five of the great sinews that bind the body together start out from the upper part of the neck and descend by the front, and five more by the back, and then five by the right and five by the left. And of those that bind the right hand, five descend by the front and five by the back; likewise those that bind the left hand.

And of those that bind the right foot, five descend by the front and five by the back; likewise those that bind the left foot. So there are sixty great sinews called ‘ body supporters’ or ‘ tendons’ . . .

As to direction, they lie in two directions.

As to location, they are to be found binding the bones of the whole body together.

As to delimitation, they are bounded below by their surface, which is fixed to the three hundred bones, and above by the portions that are in contact with the flesh and the inner skin, and all round by each other ----

## 8 Bones

Excepting the 32 teeth bones, there are 64 hand bones, 64 foot bones, 64 soft bones dependent on the flesh; 2 heel bones; then in each leg 2 ankle bones, 2 shin bones, 1 knee bone and 1 thigh bone; then 2 hip bones, 18 spine bones, 24 rib bones, 14 breast bones, 1 heart bone (sternum), 2 collar bones, 2 shoulder blade bones, 2 upper arm bones, 2 pairs of forearm bones, 7 neck bones, 2 jaw bones, 1 nose bone, 2 eye bones, 2 ear bones, 1 frontal bone, 1 occiput bone, 9 sinciput bones. So there are exactly three hundred bones.

As to colour, they are all white.

As to shape, they are of various shapes---

As to direction, they lie in both directions .

As to location, they are to be found indiscriminately throughout the whole body. But in particular here, the head bones rest on the neck bones, the neck bones on the spine bones, the spine bones on the hip bones, the hip bones on the thigh bones, the thigh bones on the knee bones, the knee bones on the shin bones, the shin bones on the ankle bones, the ankle bones on the bones of the back of the foot.

As to delimitation, they are bounded inside by the bone marrow, above by the flesh, at the ends and at the roots by each other.

## 9 Bone Marrow

This is the marrow inside the various bones.

It is white in colour. The marrow inside each large bone has the shape of a large cane shoot inserted into a bomboo tube. That inside each small bone is the shape of a slender cane---

As to direction, it lies in both directions.

As to location, it is set inside the bones.

As to delimitation , it is delimited by the inner surface of the bones.

## 10 Kidneys

They are two pieces of flesh bound by a single ligature. They are dull red in colour.

As to shape, they have the shape of a pair of mango fruits attached to a single stalk.



As to direction, they lie in the upper direction.

As to location, they are located on either side of the heart flesh, being fastened by a stout sinew that starts out from the neck and divides into two after going a short way.

As to delimitation, they are bounded by their own limit.

## 11 Heart

It is the heart flesh. It is red in colour.

In shape it is like a lotus bud with the outer petals removed and turned upside down.

As to direction, it lies in the upper direction.

As to location, it lies between the two breasts inside the body.

As to delimitation, it is bounded by its own limit.

## 12 Liver

This is a twin slab of flesh. It is pale red in colour.

As to shape, with its single root and twin ends, it is like a *kovilāra* leaf. In people of sluggish intellect, it is single and large. Those who possess wisdom have two or three small livers.

As to direction, it lies in the upper direction.

As to location, it lies on the right side between the two breasts inside the body.

As to delimitation, it is bounded by its own limit.

## 13 Diaphragm

This is the enveloping flesh, which is of two kinds, namely, the concealed and the unconcealed. As to colour, both are white.

As to shape, it is the shape of its location.

As to direction, the concealed one lies in the upper direc-

tion, the other in both directions.

As to location, the concealed one covers the heart and the kidneys; the unconcealed covers the flesh under the inner skin throughout the whole body.

As to delimitation, it is bounded below by the flesh, above by the inner skin, and across by its own limit.

#### **14 Spleen**

This is the flesh of the belly's tongue. It is blue in colour. In shape it is seven fingers long, like the tongue of a black calf.

As to direction, it lies in the upper direction.

As to location, it lies near the upper side of the belly to the left of the heart.

As to delimitation, it is bounded by its own limit.

#### **15 Lungs**

These are the flesh of the lungs which are composed of thirty two different pieces of flesh.

They are red in colour.

In shape they are like an unevenly cut thick slice of cake. They lie in the upper direction.

As to location, they lie inside the body between the two breasts, hanging above the heart and the liver and concealing them.

As to delimitation, they are bounded by their own limits.

#### **16 Bowels**

These are the bowel tube, thirty-two cubits long in a man and twenty-eight cubits long in a woman and folded up in twenty-one places.

They are white in colour.

In shape they resemble a beheaded snake folded up in a trough of blood.

As to direction, they lie in both directions.

As to location, they lie within the body from the bottom of the gullet to the anus.

As to limit, they are bounded by their own limit.

### **17 Intestines or Mesentery**

This is the binding together of the intestines in the places where they are coiled up. It is white in colour.

As to shape, it is like the water-lily roots.

As to direction, it lies in both directions.

As to location, it lies within the twenty-one intestinal coils bound together.

As to delimitation, it is bounded as its own limit.

### **18 Stomach or Gorge**

This is the stuff eaten, drunk, chewed and swallowed, and is in the stomach.

It has the colour of the swallowed food.

As to shape, it is the shape of rice loosely tied in a cloth strainer.

As to direction, it is in the upper direction.

As to location, it is in the stomach.

As to delimitation, it is bounded by its own limit and by the stomach lining.

## 19 Excrement

This is faeces. It generally takes the colour of the food eaten, and the shape of the place it occupies.

As to direction, it is in the lower direction.

As to location, it lies in the lowest part of the bowel in the receptacle for digested food.

As to delimitation, it is bounded by the receptacle for digested food and by its own limit.

## 20 Brain

This is the lump of marrow to be found inside the skull. It is white in colour.

It takes the shape of its location.

As to direction, it belongs to the upper direction.

As to location, it lies inside the skull, like four lumps of dough put together to correspond with the skull's four sutured sections.

As to delimitation, it is bounded by the skull's inner surface and by its own limit.

## 21 Bile

There are two kinds: bile as organ and bile as fluid. Of these the former has the colour of thick madhuka oil; the latter has the colour of faded ākulî flowers.

Both have the shape of their location.

As to direction the bile as organ belongs to the upper direction; the other belongs to both directions.

As to location, the fluid bile spreads, like a drop of oil on water, all over the body except for the fleshless parts of the head

hairs, body hairs, teeth, nails, and hard dry skin.

The organ bile is situated near the flesh of the liver between the heart and the lungs.

As to delimitation, it is bounded by its own limit.

## **22 Phlegm**

It is inside the body and it measures a bowlful.

It is white in colour. It takes the shape of its location. It belongs to the upper direction.

As to location, it lies in the membrane of the belly. Just as duckweed and green scum on the surface of water divide when a stick is dropped into the water and then spread together again, so too, at the time of eating and drinking, when food or drink falls into the stomach, the phlegm divides and then spreads together again.

As to delimitation, it is bounded by its own limit.

## **23 Pus**

Pus is produced by decaying blood. It has the colour of bleached leaves, and the shape of its location.

As to direction, it belongs to both directions.

As to location, there is no fixed location. Wherever blood stagnates and goes bad in some part of the body damaged by wounds, or where boils, carbuncles, etc., appear, it can be found there.

As to delimitation, it is bounded by its own limit.

## **24 Blood**

There are two kinds of blood: stored blood and mobile blood. The stored blood has the colour of cooked and thickened lac solution whereas the mobile blood has the colour of clear lac

solution.

As to shape, both are the shape of their locations.

As to direction, the stored blood belongs to the upper direction; the other belongs to both directions.

As to location, the mobile blood permeates the whole body by following the net work of veins. The stored blood fills the lower part of the liver's site to the extent of a bowlful, and by its splashing little by little over the heart, kidneys and lungs, it keeps the heart, kidneys and lungs moist. When it fails to moisten the heart, kidneys, etc., beings become thirsty.

As to delimitation, it is bounded by its own limit.

## 25 Sweat

This is the water element that trickles from the pores of the body hairs, and so on. It has the colour of clear sesamum oil.

As to shape, it has the shape of its location.

As to direction, it belongs to both directions.

As to location, it has no fixed location. When the body is heated by the sun's heat, by the heat of a fire, by a change of temperature, etc., sweat trickles from all the pore-openings of the head hairs and body hairs. And the meditator who discerns sweat should only give his attention to it as it is to be found filling the pore-openings of the head hairs and body hairs

As to delimitation, it is bounded by its own limit.

## 26 Fat

This is congealed viscous fluid. It has the colour of sliced turmeric. As to shape, it is like pieces of fine cloth of the colour of turmeric placed between the skin and flesh of a stout man. In the case of a thin man, it is like such pieces placed in two or three folds

on the shank flesh, thigh flesh, back flesh and belly flesh.

As to direction, it belongs to both directions.

As to location, it permeates the whole of a stout man's body; in the case of a thin man, it lies on the shank flesh, and so on.

As to delimitation, it is bounded below by the flesh, above by the inner skin, across by its own limit.

## 27 Tears

These are the water element that trickles from the eye. They have the colour of clear sesamum oil and the shape of their location.

As to direction, they belong to the upper direction.

As to location, they lie in the eye sockets.

And the meditator who discerns tears should discern them only as they are to be found filling the eye sockets.

As to delimitation, they are bounded by their own limit.

## 28 Grease

This is melted viscous liquid. In colour it is like coconut oil. As to shape, it is like a drop of oil spread over clear water.

As to location, it lies generally in the palms of the hands, backs of the hands, soles of the feet, backs of the feet, tip of the nose, forehead and points of the shoulders.

As to limit, it is bounded by its own limit.

## 29 Spittle

This is the water element mixed with froth inside the mouth. It is white like froth. It has the shape of its location or the shape of froth.

As to direction, it belongs to the upper direction.

As to location, it comes down from the cheeks on both sides and lies on the tongue.

As to limit, it is bounded by its own limit.

### **30 Snot**

This is the impurity that trickles down from the brain. In colour it is like the kernel of a palm seed.

As to direction, it belongs to the upper direction.

As to location, it fills the nostril cavities. And the meditator who discerns snot should discern it only as it is to be found filling the nostril cavities.

As to limit, it is bounded by its own limit.

### **31 Lubricant (Oil of the Joints)**

This is the slippery grease inside the joints of the body. It has the colour of kaṇikāra gum and the shape of its location.

As to direction, it belongs to both directions.

As to location, it lies inside the hundred and eighty joints, serving the function of lubricating them.

As to limit, it is bounded by its own limit.

### **32 Urine**

This is the urine solution. It has the colour of bean brine. In shape it is like water inside a water pot placed upside down.

As to direction, it belongs to the lower direction.

As to location, it lies in the bladder. The urinary secretion from the body enters the bladder just like water entering a porous pot with no mouth placed in a pond. The way of entry is not evi-



dent. The way of exit for the urine is, however, evident. When the bladder is full of urine beings feel the need to urinate.

Urine is delimited by the inside of the bladder and by its own limit.

### **The Arising of Absorption**

When the meditator has defined the parts beginning with head hairs by colour, shape, direction, location and delimitation, and he gives his attention in the ways beginning with ‘following the order, not too quickly’ to their repulsiveness in the five aspects of colour, shape, smell, habitat, and location, then he finally surmounts the concept.

Then just as when a man with good sight is observing a garland of flowers of thirty-two colours knotted on a single string and all the flowers become evident to him simultaneously, so too, when the meditator observes his body thus: ‘there are in this body head hairs’, all the parts become evident to him simultaneously.

Hence it was said above in the explanation of skill in giving attention: “For when a beginner gives his attention to head hairs, his attention carries on till it arrives at the last part, that is, urine, and stops there.”

After all the parts have become evident in this way, if he applies his attention externally as well, then human beings, animals, etc., as they go about are devoid of their aspect of beings and appear just as assemblages of body parts.

Then, as he gives his attention to them again and again as ‘repulsive, reulsive’, employing the process of ‘successive leaving’, etc., eventually absorption arises in him. Herein, the appear-

ance of head hairs, etc., as to colour, shape, direction, location and delimitation, is the *learning sign* (*uggaha-nimitta*); their appearance as repulsive in all aspects is the *counter sign* (*paṭibhāga nimitta*).

As he cultivates and develops the counter sign, absorption arises in him, but only of the first jhāna. As in *Asubha bhāvanā*, the highest concentration attainable here is the first jhāna because of the repulsive nature of the meditation subject.

The first jhāna arises singly in one to whom only one part has become evident, or who has reached absorption in one part and makes no further effort about another. But several first jhānas, according to the number of parts, are produced in one to whom several parts have become evident, or who has reached jhāna in one and also makes further effort about another.

For example, the *Elder Mallaka* was an obtainer of thirty-two jhānas in the thirty-two parts. If he entered upon one by night and one by day, he went on entering upon them for over a fortnight; but if he entered upon one each day, he went on entering upon them for over a month.

Although this meditation is successful in this way with the first jhāna, it is nevertheless called 'mindfulness occupied with the body' (*Kāyagatāsati*) because it is successful through the influence of the mindfulness of the colour, shape, and so on.

### Development of *Kāyagatāsati* with the Powerful Support of the Fourth Jhāna

For those who have already developed the fourth rūpāvacara jhāna by ānāpānassati, they can develop mindfulness

occupied with the body very easily.

They should first develop the fourth jhāna by mindfulness of breathing. When the light associated with the fourth jhāna becomes very bright, they can look at the thirty - two parts of the body with their samādhi eye. They should define each part from head hairs to urine following the serial order without skipping and again review them in the reverse order.

They should repeat this process again and again until they could observe all the thirty-two parts simultaneously. For when they give their attention to head hairs, their attention then carries on till it arrives at the last part, that is, urine, and stops there; and when they give their attention to urine, their attention then carries on till it arrives back at the first part, that is, head hairs, and stops there. Now they have thoroughly and skilfully studied the parts internally, that is, in themselves.

Then with the help of the bright light associated with the fourth jhāna, they should look at a person or being near them, especially in front of them, and try to discern the thirty-two body parts in that person from head hairs to urine and vice versa. When they could see all the parts simultaneously, they should observe these parts internally and externally in turn many times. Their meditation power will become strong.

Then they should look further and further in all directions with the help of the bright light associated with the fourth jhāna and discern the thirty-two body parts in every being who comes under the light, always discerning the parts internally and externally as before. Wherever and whenever they look at, if they could see only heaps of the thirty-two parts without seeing them as men, women, cows, oxen, dogs, etc., then they have practised thoroughly and skilfully in both internal and external aspects.

A person who has so practised can undertake *paṭikūla-manasikāra kammaṭṭhāna* by observing each body part or all the body parts as a repulsive object. (*Visuddhi, i, 257*)

Here only the meditation method for bones or skeleton will be described. The meditation for other body parts can be practised similarly.

The meditator should again develop the fourth jhāna samādhi by means of ānāpānassati. When his meditation light becomes glittering and bright, he discerns the thirty-two parts in his body. He then discerns the thirty-two parts in a person or being near him with the help of his bright meditation light. He should discern the thirty-two parts internally and then externally for at least a couple of times.

Then, observing the internal skeleton clearly with his wisdom eye or samādhi eye, and giving his attention to its repulsive nature, he should reflect 'repulsive, repulsive' or 'repulsive skeleton, repulsive skeleton' again and again. He should focus his meditative mind on the repulsive skeleton firmly and calmly for one hour, two hours, and so on. With the powerful support of the ānāpāna-fourth jhāna, his meditative mind is naturally very strong and powerful.

During the meditation the disgusting and repulsive nature of the skeleton must be clearly evident by way of colour, shape, smell, habitat and location. The skeleton which becomes evident by means of five aspects, that is, colour, shape, direction, location and delimitation, is the *learning sign (uggaha nimitta)*. The appearance of the skeleton as repulsive in all aspects with regard to its colour, shape, smell, habitat and location is the **counter sign (paṭihbāga nimitta)**.

As he cultivates and develops that counter sign, absorption arises in him, but only of the first jhāna. He should meditate in the same way taking an external skeleton as his meditation subject. Only the neighbourhood jhāna (*upacāra jhāna*) can be attained with an external subject. If he wishes, he can also carry on the repulsive meditation (*patikūlamanasikāra*) with other body parts.

### The Benefits of Kāyagatāsati

The meditator who is devoted to this mindfulness occupied with the body is a ‘conqueror of boredom and delight; the boredom in meditation and the delight in sense pleasure cannot conquer him. He lives, subduing boredom as it arises.

He is a conqueror of fear and dread, and fear and dread do not conquer him. He lives, putting down fear and dread as they come up.

He can bear major and minor pain, heat and cold, hunger and thirst, insect bites and scorpion sting, blames and abuses. He can endure rough and severe pain, undesirable and unbearable pain, arisen bodily feelings that are menacing to life.

He can develop four rūpāvacara jhānas based on the colour aspect of head hairs, bones, blood, urine, etc. He can also attain supernormal powers.

As he attains the perception of loathsomeness on the living body, he can well suppress his sense desire to live happily and to progress quickly in insight meditation.

So let a man, if he is wise,  
Untiringly devote his days  
To mindfulness of body which  
Rewrads him in so many ways.

## References

- 1 *'Visuddhimagga'* by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Nandamālā, Vol. I, pp. 477-525.
- 2 *'Visuddhimagga'* by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Sobhana, Vol. II, pp. 250-329.
- 3 *'The Path of Purification'* (*Visuddhimagga* by Bhaddantācariya Buddhaghosa), translated into English by Bhikkhu Ñāṇamoli, pp. 259-285.
- 4 *'The Path of Purity'* (*Visuddhimagga* by Bhaddantācariya Buddhaghosa), translated into English by Pe Maung Tin, PTS, pp. 275-305.

## Review Questions

- 1 Comment the words of the Buddha: “O bhikkhus, they who savour mindfulness occupied with the body savour the deathless.”
- 2 Describe the sevenfold skill in learning (uggaha-kosalla) in undertaking kāyagatāsati.
- 3 Describe the tenfold skill in giving attention (manasikāra-kosalla) in carrying out kāyagatāsati.
- 4 How should we practise kāyagatāsati to get its full benefits?
- 5 Describe a method for attaining absorption (jhāna) quickly in practising kāyagatāsati.
- 6 How does the Buddha praise kāyagatāsati?  
What is the significance of this meditation subject?
- 7 Should we practise kāyagatāsati nowadays?  
How should we practise it?
- 8 How can we convince people that every part of a living body is as disgusting as the corresponding parts of a corpse?

- 9 Describe the formal procedure for undertaking 'kāyagatāsati'.to reach the first jhāna.
- 10 Why should we practise kāyagatāsati? What are the benefits of kāyagatāsati?
- 11 What are the similarities as well as the differences between asubha bhāvanā and kāyagatāsati?
12. What is meant by 'the perception of foulness' (asubha saññā)? How can we attain it and what are its benefits?

**CHAPTER III**  
**MINDFULNESS OF BREATHING**  
*(Ānāpānassati)*

**The Significance of Ānāpānassati**

*Mindfulness of breathing has been recommended by the Blessed One thus: “ O bhikkhus, this concentration through mindfulness of breathing, when developed and practised much, is both peaceful and sublime. Nothing need be added to it. As it gives rise to bodily bliss and mental bliss, it is an unadulterated blissful abiding. And it banishes at once and stills evil unprofitable thoughts as soon as they arise.*

*“O bhikkhus, just as dust particles which have arisen in the last summer month are immediately pacified and calmed down by unseasonal torrential rain, so also a restless mind is immediately calmed down by the practice of ānāpānassati.”*  
*(Sam. iii, 279-280; Vi. i , 88)*

*“ Ānāpānassati is not at all an insignificant subject of meditation. It is indeed a very important subject of meditation which is constantly used by noble men (mahāpurisa) like the Buddhas, the Paccekabuddhas and the disciples of the Buddha known as the Buddha’s sons. If it is practised properly, it is both peaceful and sublime. It demands strong mindfulness and wisdom.”*

*(Visuddhi, i, 276)*

Ānāpānassati is one of the most effective meditation subjects for developing concentration quickly. It is suitable to many meditators and used in many meditation centres as the basic pariḥāriya



kammatthāna, that is, the special meditation subject for developing concentration. If properly practiced, it can develop the mind up to the fourth rūpāvacara jhāna in the fourfold jhāna method.

### Textual Description of Ānāpānassati

The Buddha described ānāpānassati in four tetrads explaining in detail how to develop mindfulness of the in-going breath and the out-going breath:

“And how developed, bhikkhus, how practised much is concentration through mindfulness of breathing both peaceful and sublime, an unadulterated blissful abiding, banishing at once and stilling evil unprofitable thoughts as soon as they arise?

“Here, bhikkhus, in this dispensation, a bhikkhu who undertakes meditation goes to the forest or to the root of a tree or to a quiet place, sits down, folds his legs crosswise, sets his body erect and establishes mindfulness on the in-going breath and the out-going breath which represent the meditation subject of the mindfulness of breathing. Ever mindfully he breathes in, and ever mindfully he breathes out.

1 “*Dīgha, rassa, sabbakāya paṭisamvedhipassambhayaṃ Kāyasaṅkhāraṃ*” (pathama catukka)

(i) “Breathing in long, he knows ‘I breathe in long’; or breathing out long, he knows ‘I breathe out long?’

(ii) “Breathing in short, he knows ‘I breathe in short’; or breathing out short, he knows ‘I breathe out short’.

(iii) “He strives on thus ‘I shall breathe in to be aware of the beginning, the middle, and the end of the whole breath clearly’; he

strives on thus ‘I shall breathe out to be aware of the beginning, the middle, and the end of the whole breath clearly’.

(iv) “He strives on thus ‘I shall breathe in tranquillizing the bodily formation of the in-going breath’; he strives on thus ‘I shall breathe out tranquillizing the bodily formation of the out-going breath’.”

This is the first tetrad.

2 “*Pîti’paṭisamvedhi, sukha paṭisamvedhi, cittasaṅkhāra paṭisamvedhi, passabhayaṃ cittasaṅkhāraṃ.*” (*dutaya catukka*)

(i) “He trains thus ‘I shall breathe in experiencing happiness (*pîti*) clearly in the beginning, the middle, and the end of the whole breath; he trains thus ‘I shall breathe out experiencing happiness (*pîti*) clearly in the beginning, the middle, and the end of the whole breath’.

(ii) “He trains thus ‘I shall breathe in experiencing bliss (*sukha*) clearly in the beginning, the middle, and the end of the whole breath’; he trains thus ‘I shall breathe out experiencing bliss (*sukha*) clearly in the beginning, the middle, and the end of the whole breath’.

(iii) “He trains thus ‘I shall breathe in experiencing the mental formation (*citta-saṅkhāra*) clearly in the beginning, the middle, and the end of the whole breath,’ he trains thus ‘I shall breathe out experiencing the mental formation clearly in the beginning, the middle, and the end of the whole breath’.

(iv) “He trains thus ‘I shall breathe in gently tranquillizing the mental formation’; he trains thus ‘I shall breathe out gently tranquillizing the mental formation’.”

This is the second tetrad.

3 “*Cittappaṭisamvedhi abhippamodayaṃ cittaṃ, samādaham cittaṃ, vimosayaṃ cittaṃ*” (*tatiya catukka*)

(i) “He trains thus ‘I shall breathe in experiencing consciousness (*citta*) clearly in the beginning, the middle, and the end of the whole breath’; he trains thus ‘I shall breathe out experiencing consciousness clearly in the beginning, the middle, and the end of the whole breath’.

(ii) “He trains thus ‘I shall breathe in gladdening consciousness (*citta*) in the beginning, the middle, and the end of the whole breath’; he trains thus ‘I shall breathe out gladdening consciousness in the beginning, the middle, and the end of the whole breath.’

(iii) “He trains thus ‘I shall breathe in keeping consciousness well in the beginning, the middle, and the end of the whole breath’; he trains thus ‘I shall breathe out keeping consciousness well in the beginning, the middle and the end of the whole breath’.

(iv) “He trains thus ‘I shall breathe in freeing consciousness from defilements (*nīvaraṇas*) in the beginning, the middle, and the end of the whole breath’; he trains thus ‘I shall breathe out freeing consciousness from defilements in the beginning, the middle, and the end of the whole breath’.”

This is the third tetrad.

4 “*Aniccānupassī, virāgānupassī, nirodhānupassī, paṭinissaggānupassī.*” (*catuttha catukka*)

(i) “He trains thus ‘I shall breathe in contemplating impermanence’; he trains thus ‘I shall breathe out contemplating impermanence’.

(ii) “He trains thus ‘I shall breathe in contemplating the fading away of saṅkhāra (corporeality and mentality)’; he trains thus

‘I shall breathe out contemplating the fading away of saṅkhāra’.

(iii) “He trains thus ‘I shall breathe in contemplating the cessation of saṅkhāra;’ he trains thus ‘I shall breathe out contemplating the cessation of saṅkhāra’.

(iv) “He trains thus ‘I shall breathe in contemplating relinquishment’; he trains thus ‘I shall breathe out contemplating relinquishment’.”

This is the fourth tetrad. (S.v, 322)

The first tetrad deals with the development of concentration through mindfulness of breathing.

The second tetrad deals with the contemplation of feeling.

The third tetrad deals with the contemplation of consciousness.

The fourth tetrad deals only with pure insight while the previous three deal with serenity and insight.

### **Practical Instruction for Ānāpānassati**

The Buddha advises a bhikkhu or any person who undertakes mindfulness of breathing to go to the forest or to the root of a tree or to a secluded quiet place, because such a place is favourable to the development of concentration through mindfulness of breathing.

The reason is that the bhikkhu’s mind has been dissipated (given to foolish and harmful pleasures) among sense objects, and it does not want to stay at the meditation subject. So it runs off the track like a chariot harnessed to a wild ox.

Now suppose a cowherd wanted to tame a wild calf that had been reared on a wild cow’s milk. He would take it away from the cow and tie it up apart with a rope to a stout post dug into the

ground. Then the calf might dash to and fro, but being unable to get away, it would eventually lie down by the post.

Similarly, when a bhikkhu wants to tame his own mind which has long been spoilt by being reared on sense objects for its food and drink, he should take it away from sense objects and bring it to a secluded, quiet place and tie it up there to the post of in-breaths and out-breaths with the rope of mindfulness. His mind may then dash to and fro when it no longer gets the objects it was formerly used to. But, being unable to break the rope of mindfulness and get away, it lies down by the meditation subject under the influence of access and absorption.

Hence the Ancients said: “Just as a man who tames a calf would tie it to a post, so here should his mind be firmly tied to the object by mindfulness.”

Alternatively, this mindfulness of breathing as a meditation subject is not easy to develop without leaving the neighbourhood of villages, which resound with the noises of women, men, elephants, horses, etc., the noise being a thorn to jhāna.

In the forest away from a village a meditator can at his ease set about discerning this meditation subject and achieve the fourth jhāna in mindfulness of breathing. Then, by making that same jhāna the basis for comprehension of formations with insight, he can reach Arahantship, the highest fruit.

‘A forest abode is five hundred bow lengths distant from a village’ (*Vin iv, 183*). Having thus indicated an abode that is favourable to the development of mindfulness of breathing, the Buddha advises to sit down at the vicinity of a tree or at a secluded, quiet place, to fold his legs crosswise and to set his body and head erect.

The sitting posture is one that is peaceful and tends neither to idleness nor to agitation. Keeping the legs folded crosswise shows firmness in the sitting position, easy occurrence of the in-breaths and the out-breaths, and the easy means for discerning the meditation subject.

When the bhikkhu is seated with his upper part of the body erect, his skin, flesh and sinews are not twisted, and so the feelings that would arise moment by moment if they were twisted do not arise. That being so, his mind becomes unified, and the meditation subject, instead of collapsing, attains to growth and progress.

Having seated himself thus and having established his mindfulness on the in-going breath and the out-going breath which represent the meditation subject of the mindfulness of breathing, ever mindfully he breathes in, and ever mindfully he breathes out, showing that he is a mindful worker.

### **The First Step: Awareness of the Breath**

Having learnt the meditation subject from a competent teacher, the meditator should sit comfortably either cross-legged or in any preferable posture in a secluded quiet place. He should keep his body and head erect while relaxing all his muscles. He should not move any part of his body during meditation, although he is allowed to change his posture to relieve any unbearable pain in his body. Even then he must tolerate any bodily pain or discomfort as much as possible and change his posture gently with half awareness if he has to, still mindful of breathing while he does so.

He should place his hands on his thighs or legs, preferably with the right hand on the left hand with palms turning upward. He closes his eyes and breathes normally. He should take note where the

breath touches. For a person of long nose it may touch under the tip of the nose. If the nose is of normal length, the breath may touch at the two nostrils when he is breathing with both nostrils or at one nostril when he is breathing only with one nostril. For a person of short nose, the touch may be distinct at the upper lip.

Wherever is the touch most distinct, he keeps his attention there and try to be aware of the in-going breath and the out-going breath by their gentle brushing at the touch point.

*The first important step in the mindfulness of breathing is to be constantly aware of the in-breath and the out-breath by their gentle brushing either at the nostrils or at the upper lip.*

*“only if the meditator practises ānāpānassati by establishing his mindfulness on the breath at the point of distinct contact with the in-breath and the out-breath, will the ānāpānassati concentration and meditation be fully accomplished in him.*

*(Visuddhi. i, 271)*

If the in-breath and the out-breath are not distinct, the meditator may breathe a little harder or deeper to make them distinct. Once he is aware of them, he should breathe on normally.

Now an important question arises- should one concentrate on the breath or on the touch? The answer is: one must always concentrate on the breath. Ānāpānassati means mindfulness of the in-breath and the out-breath. If one concentrates one's attention on the touch, he is no longer doing ānāpānassati but another meditation subject.

Moreover, he should not pay attention to the natural characteristics (*sabhāva lakḥanas*) and the common characteristics

(*sāmañña lakkhaṇas*) of the breaths or the meditation sign (*nimitta*).

**Sabhāva lakkhaṇas** are the natural characteristics of *pathavī*, *āpo*, *tejo* and *vāyo* such as hardness, cohesiveness, hotness, pushing and supporting. These rūpas are the components of the particles of breath.

**Sāmañña lakkhaṇas** are the common characteristics of nāma-rūpa - viz., impermanence (*anicca*), suffering (*dukkha*), and not-self (*anatta*).

Thus, while breathing, he should not take note as ‘in, out, touching’ or ‘in, out, pushing’ or ‘in, out, anicca’ or ‘in, out, dukkha’, etc.

Also he need not label the breath as ‘in-breath, out-breath’ or ‘in, out’. All that is required is to be mindfully aware of the in-breath and the out-breath all the time. If he cannot concentrate his mind without labelling, then he may note ‘in-breath, out-breath’ at the beginning stage.

Another important requirement is to focus the mind on the breath at the point of contact only, and not to follow the breath as it goes inside the nostrils or out of the nostrils. If he follows the breath, his mind will not be at the state of one-pointedness, and consequently his progress in developing concentration will be delayed.

For the same reason he should not take note of any bodily sensation such as pain, itching, numbness, etc., that arises during meditation. Since the mind can be aware of only one thing at a time, the meditator will not be aware of anything else if he can focus his mind well on the meditation subject. The awareness of



any other thing shows that the mind has been distracted towards that thing.

Any bodily pain or discomfort should not be a bother to the meditator. He should tolerate it and neglect it. It should be a warning to him to increase his mindfulness of the meditation subject. When he can concentrate his mind well on the meditation subject, he will no longer notice the pain. Even if the pain becomes unbearable, he can change his posture to relieve the pain.

Furthermore, he must keep his mind constantly focussed on the in-breath and the out-breath without allowing the mind to wander out to other sense objects. In case it has wandered out, he must bring it back to the meditation subject as soon as he notices it.

The Buddha has warned us that it is very difficult to control the mind for it is very subtle and very fast, and the hindrances (*nîvaraṇas*) are out there to agitate and distract it. But we should exert all our effort to control and culture it, because, once cultured, it will bring about human happiness, celestial happiness, and even Nibbānic happiness.

As he meditates in this way, he should not take note of the contact of the breath with the nostril or the upper lip, neither should he follow the breath either inside and outside away from the point of distinct contact. He should just wait at the point of distinct contact and note 'in-breath, out-breath.'

He should wait at the point of contact and reflect with great mindfulness only on the in-breath and the out-breath which make the contact. He should be aware of the breath constantly. While reflecting so, if the meditating mind remains fixed calmly on the in-breath and the out-breath for half an hour, one hour, etc., it is

good. If the meditating mind always remains fixed at the in-breath and the out-breath for about one hour at every sitting for meditation, he can proceed to noting the length of breath as long or short (*dīgha-rassa*).

In case the meditating mind does not remain fixed calmly on the object of the in-breath and the out-breath and is very restless, the counting method should be used as directed in Great Commentaries.

### The Counting Method

The meditator should focus his meditating mind on the in-breath and the out-breath as before and count his breath as follows.

1	'In- breath, out- breath'	-----	one,
2	'In- breath, out- breath'	-----	two,
3	'In- breath, out- breath'	-----	three,
4	'In- breath, out- breath'	-----	four,
5	'In- breath, out- breath'	-----	five,
6	'In- breath, out- breath'	-----	six,
7	'In- breath, out- breath'	-----	seven,
8	'In- breath, out- breath'	-----	eight.

He may count not less than five and not more than ten. But he is advised to count up to eight in reverence to the Noble Eightfold Path which he is trying to develop. He should make a determination to keep his mind calmly fixed on the in-breath and the out-breath while counting from one to eight without letting the mind to wander away towards various external objects.

As he reflects on the breath by counting, his meditative mind will gradually remain fixed calmly on the object of the in-breath and the out-breath by the power of the counting method. When

the mind remains calmly fixed on the meditation subject for about half an hour to one hour at every sitting, he can stop counting and continue to be aware of the breath. He should also make the resolution: “May my mind remain calmly fixed on the meditation subject for half an hour or one hour”, and meditate. If he is successful at every sitting, he can change the meditation method to the observation of the length of breath.

### **The Second Step: Awareness of the Length of Breath**

‘Breathing in long’, he knows distinctly ‘I breathe in long’; ‘breathing out long,’ he knows distinctly ‘I breathe out long.’

‘Breathing in short’, he knows distinctly ‘I breathe in short’; ‘breathing out short’, he knows distinctly ‘I breathe out short’.

So did the Buddha give the instruction. What is meant by a long and short breath here?

According to the Vinaya Commentary ‘*Assāsa* is the wind issuing out; *passāsa* is the wind entering in’. But in the Suttanta Commentaries it is given in the opposite sense. During meditation, the meditator breathes in the air first and then breathes it out. As this agrees with the discourses of the Buddha in Paṭisambhidhāmagga Pāḷi, the statement of the Suttanta Commentaries should be accepted in meditation (Visuddhimagga Mahāṭīkā).

The length of the breath should be determined by the duration of time taken by the breath or by extent (*addhāna*). The breaths that travel over a long extent in entering in and going out are to be understood as long in time; and the breaths that travel over a little extent in entering in and going out, as short in time. In other words,

if it takes a long time to breathe in or out, then the breath is taken to be long. If it takes a short time to breathe in or out, then the breath is taken to be short.

The meditator should always breathe normally. He should not intentionally make the breath either long or short. Neither should he investigate how long or how short the breath is. If he does so, he will jeopardize or upset his concentration.

Sometimes the length of breath remains long for the whole sitting or short for the whole sitting. But generally the length of breath changes from time to time during the meditation. Whatever the length of breath may be, the in-breath and the out-breath should be equal in length. This will greatly help the development of mental concentration.

If the in-going breath is long and the out-going breath is short for a long time, the meditator may fall backward. If, on the other hand, the in-going breath is short and the out-going breath is long for some time, his body will bend forward. So the in-breath and the out-breath should equal in length. But the meditator should always breathe calmly and normally.

The meditator should not label the breath as long or short. He should go on concentrating his mind on the in-breath and the out-breath either by the counting method or without counting. When the mind remains calmly focussed on the breath, he just takes note of the breath as long or short while he is mindfully conscious of the in-breath and the out-breath.

The meditator should strive on so that he can focus the mind calmly on the long or short breath for one hour, two hours, and so on. At this stage the meditation sign (*nimitta*) should appear.

Whether it appears or not, the meditator should proceed to the next step.

### **The Third Step: Awareness of the Whole Breath**

He trains thus “I shall breathe in to be aware of the beginning, the middle, and the end of the whole breath clearly;” he strives on thus “I shall breathe out to be aware of the beginning, the middle, and the end of the whole breath clearly.” *(M.i, 70)*

The meditator should be determined to train thus “I shall breathe in making known, making plain, the beginning, the middle and the end of the entire in-breath body. I shall breathe out making known, making plain, the beginning, the middle, and the end of the entire out-breath body.”

Making them known, making them plain, in this way he both breathes in and breathes out with consciousness associated with knowledge.

To one bhikkhu the beginning of the in-breath body or the out-breath body, distributed in particles [that is to say, regarded as successive arisings], is plain and distinct, but not the middle and the end; he is only able to discern the beginning and has difficulty with the middle and the end.

To another the middle is plain, not the beginning and the end; he is only able to discern the middle and has difficulty with the beginning and the end. To another the end is plain, not the beginning and the middle; he is only able to discern the end and has difficulty with the beginning and the middle.

To yet another all stages are plain, he is able to discern them all and has no difficulty with any of them. Pointing out that one should be like the last mentioned bhikkhu, the Buddha said ‘He trains

thus “I shall breathe in ----- shall breathe out experiencing the whole breath body.”

First, the meditator should mindfully focus on the in-breath and the out-breath. Next, he ardently tries to be aware of the length of the breath as long or short. When he can steadfastly focus his attention on the length of the breath, he strives on to be mindfully aware of the beginning, the middle, and the end of the whole breath body.

While he does so, he should not try to note thus: ‘This is the beginning, this is the middle, this is the end’. Neither should he label ‘beginning, middle, end.’ If he tries to do so, he may jeopardize his concentration. If he cannot meditate without labelling, then he should just label as “in-breath, out-breath” or “breathing in, breathing out.”

All he need to do is to be mindfully aware of the whole breath body from the beginning to the end by its touch at the tip of the nose or at the nostrils or on the upper lip.

He should not follow the breath as it goes into the body or out of the body. He should not take the breath that touches the nostrils as the beginning, the breath that reaches the chest as the middle, and that which arrives at the navel as the end when he breathes in.

Similarly, when he breathes out, he should not regard the navel, the chest and the nostrils as the points to mark the beginning, the middle, and the end of the breath. He must focus his mind only on the breath that is touching or brushing the tip of the nose, the nostrils or the upper lip, thus keeping his mind at one point, that is, the point of contact.

### **The Comparison with a Gate-keeper**

The meditator should note the simile of a gate-keeper. A gate-keeper does not examine people inside or outside the town for they are not his concern. But he does examine each man as the man arrives at the gate.

Similarly the meditator pays no attention to the in-going breath that has gone inside the nose and to the out-going breath that has gone outside the nose, because they are not his concern. But they are his concern each time they arrive at the nostril-gate.

### **The Simile of a Saw**

The meditator should also act like a sawyer in the simile of a saw. Suppose a man is cutting a log with a saw. The man's mindfulness is established at the saw's teeth where they touch the log, without his giving attention to the saw's teeth as they approach and recede, though they are not unknown to him as they do so.

In other words, he focusses his attention only on the teeth of the saw that cut through the log; his eyes do not follow the saw as it moves forward and backward. Yet he knows from the teeth of the saw that cut through the log whether the saw is moving forward or backward and whether it moves through a long distance or a short distance. Moreover, he also knows the beginning, the middle, and the end of the saw teeth that have cut through the log.

Similarly the meditator establishes mindfulness at the nose tip or the nostrils or the upper lip, without giving attention to the in-breaths and the out-breaths as they approach and recede, though they are not unknown to him as they do so. By focussing his attention on the breath at the point of contact, he is aware of the beginning, the middle, and the end of the in-going breath as well as the out-going breath.

When the meditator can calmly and mindfully focus his mind on the beginning, the middle, and the end of the in-breath and the out-breath for one hour or two hours at every sitting, the meditation sign may appear. Whether it appears or not, he should proceed to the next stage

### **The Fourth Step: Tranquillizing the Breaths**

He trains thus 'By breathing in gently I shall tranquillize the bodily formation, that is the coarse in-breath of hard breathing'; he strives on thus 'By breathing out gently I shall tranquillize the bodily formation, that is the gross out-breath of hard breathing'.

He trains thus 'I shall breathe in gently, shall breathe out gently tranquillizing, completely tranquillizing, stopping, stilling the gross bodily formation.' Herein the gross state, the subtle state and the tranquillized state of the bodily formation should be understood as follows.

Before the meditator undertakes meditation his body and mind are disturbed and so they are gross. And while the grossness of the body and the mind has still not subsided, the in-breaths and the out-breaths are gross. They are strong and coarse; his nostrils become inadequate, and he keeps breathing in and out through his mouth.

However, when his body and mind have been discerned, they become quiet and still. When they are quiet and still, his in-breaths and out-breaths occur so subtly that he has to investigate whether they exist or not.

For illustration, suppose that a man stands still after running, or descending from a hill, or putting down a big load from his head.



Then his in-breaths and out-breaths are gross, his nostrils become inadequate, and he keeps on breathing in and out through his mouth. But when he has got rid of his fatigue and has bathed and drunk water, put a wet cloth on his chest and is lying in the cool shade, then his in-breaths and out-breaths eventually occur so subtly that he has to investigate whether they exist or not.

So, in the same way, the in-breaths and the out-breaths of the meditator are gross and rough before he undertakes meditation; but they are quiet and still after he has discerned his body and mind.

Hence ancient teachers said: “When the body and mind are disturbed, the in-breath and out-breath called bodily formations (*kāyasaṅkhāra*) are strong and gross. But when the body and mind are undisturbed, the in-breath and out-breath called bodily formations are gentle and subtle.”

When the meditator undertakes meditation, his bodily formation is gross, and it is subtle by comparison in the first-jhāna access; also it is gross in the first-jhāna access, and subtle by comparison in the first jhāna; in the first jhāna and second-jhāna access it is gross, and in the second jhāna subtle; in the second jhāna and third-jhāna access it is gross, and in the third jhāna subtle; in the third jhāna and fourth-jhāna access it is gross, and in the fourth jhāna it is so exceedingly subtle that it even reaches cessation. This is the opinion of the Dīgha and Samyutta reciters.

But the Majjhima reciters have it that it is subtler in each access than in the jhāna below also in this way: In the first jhāna it is gross, and in the second-jhāna access it is subtle by comparison, and so on.

It is however the opinion of all that the bodily formation occurring before meditation becomes tranquillized at the time of meditation; the bodily formation at the time of meditation becomes tranquillized in the first-jhāna access---- and the bodily formation occurring in the fourth-jhāna access becomes tranquillized in the fourth jhāna. This is the method of explanation in tranquillity meditation.

In the case of insight meditation, the bodily formation occurring before meditation is gross, and in discerning the primary elements it is by comparison subtle; that also is gross, and in discerning derived materiality it is subtle; that also is gross, and in discerning the primary elements it is by comparison subtle; that also is gross, and in discerning derived materiality it is subtle; that also is gross, and in discerning all materiality it is subtle; that also is gross, and in discerning the immaterial it is subtle; that also is gross, and in discerning the material and immaterial it is subtle; that also is gross, and in discerning conditions it is subtle; that also is gross, and in observing mentality-materiality with its conditions it is subtle; that also is gross, and in insight that has the characteristics of impermanence, etc., as its object it is subtle; that also is gross in weak insight while in strong insight it is subtle.

Thus in insight meditation, as it has been described in tranquillity meditation, the former bodily formation is tranquillized by subsequent bodily formation. Thus should the gross state, the subtle state, and the progressive tranquillizing be understood here. The same meaning is given in the Paṭisambhidāmagga in the form of questions and answers.

From practical aspects, whenever the meditator sits for meditation, he should first establish mindfulness on the in-breath and

the out-breath. When his mindfulness is well established, he should try to be aware of the length of the breath and take notice whether it is long or short. When he can calmly and mindfully concentrate his mind on the length of breath, he should strive on to be aware of the beginning, the middle and the end of the whole breath.

As he mindfully watches the in-breath and the out-breath to be aware of the beginning, the middle, and the end of the whole breath, his breathing becomes more and more gentle and subtle. The gross in-breaths and the gross out-breaths gradually cease, and his consciousness arises with the subtle in-breaths and out-breaths as its object. And when that has ceased, it goes on arising with the successively subtler breaths as its object. How?

Suppose a man strikes a bronze bell with a big iron bar. Immediately a loud sound arises, and his consciousness will arise with the gross sound as its object. Then when the gross sound has ceased, his consciousness will arise with the subtle sound as its object. And when that has ceased, his consciousness will go on arising with the successively subtler sound as its object. This is how it should be understood.

For while other meditation subjects become clearer at each higher stage, *ānāpānassati* does not. In fact, as he goes on developing it, it becomes subtler for him at each higher stage, and it even comes to the point at which it is no longer manifest or distinct.

However, when it becomes unmanifest in this way, the meditator should not get up from his seat, shake out his leather mat, and go away. 'What should be done?' He should not get up with the idea 'Shall I ask the teacher' or 'Is my meditation subject lost?' If he goes away, and so disturbs his posture, the meditation subject has to be started anew. So he should go on sitting as he was and

temporarily substitutes the place where the breaths normally touched for the actual breaths as the object of meditation.

If the breaths do not become subtle even when he can concentrate his mind on the whole breath clearly being aware of the beginning, the middle, and the end of the breath for one hour or more at every sitting, he should make a mental wish, 'May my gross breath be calm and subtle', and strive on to be mindfully aware of the beginning, the middle, and the end of the whole breath body. Gradually the breath will become smooth, subtle and calm by itself. If he purposely makes the breath calm and subtle, he will slowly gasp for air and become tired. He will jeopardize his concentration.

If the breath becomes subtle by itself and the mind is calm on it, most meditators, by the power of meditation, are no longer aware of the head, the nose, and the body; there exist only the breath and the mind which is conscious of the breath. At that moment, 'I' or 'he' cannot be found.

The meditator should strive on to be calmly and mindfully aware of the breath with the intention, 'May my breath be calm and subtle'. When his concentration rises, his breath usually becomes calm and subtle. Then he will need more powerful mindfulness to concentrate his mind on that subtle breath. He must strive on to fix his attention on that subtle breath very attentively. At this stage very powerful mindfulness that fixes his attention on that meditation subject and very powerful wisdom that clearly apprehends the subtle breath are very essential.

While he is striving so, sometimes the in-breath and the out-breath are no longer distinct. He cannot find the breath which seems

to disappear. In that case he should fix his mind at the place where he has apprehended the breath, bearing in mind that he is breathing.

Here the simile of a farmer should be mentioned. A farmer, after doing some ploughing, sent his oxen free to graze and sat down to rest in the shade. Then his oxen would soon go to the forest. After some time, when he wants to catch them and yoke them again, he does not wander through the forest following their tracks, but rather he takes his rope and goad and goes straight to the drinking place where they usually met. He just sat and waited there.

After the oxen had wandered about for a part of the day, they came to the drinking place. They drank and bathed, and when they came out and were standing about, he secured them with the rope, brought them back by prodding them with the goad, yoked them and went on with his ploughing.

So too, the meditator should not look for the in-breaths and the out-breaths anywhere else than the place normally touched by them. He should take the rope of mindfulness and the goad of understanding, and fixing his mind on the place normally touched by them he should go on giving his attention to that. As he gives his attention in this way the breaths reappear after no long time, as the oxen did at the drinking place. So he can secure them with the rope of mindfulness, and yoking them in that same place and prodding them with the goad of understanding, he can keep on applying himself to the meditation subject.

### **The Appearance of Meditation Sign**

In mindfulness of breathing, all the three types of meditation sign (*nimitta*) - viz., preparatory sign, acquired sign and counter sign are attainable.

The natural in-going breath and out-going breath are taken as the preparatory image. The grey dirty image that appears at a certain degree of mental concentration is also regarded as the preparatory image (*parikamma-nimitta*).

A white image like cotton or silk cotton that appears at a higher degree of concentration is called the acquired image or sign (*uggaha-nimitta*). This is a general description. The image of other colours or shapes may also appear. Different signs may appear to different people.

As the concentration rises, the image or sign may become very clear and bright like the evening star. This sign is taken to be the counter sign (*paṭibhāga-nimitta*). Again this is a general description.

According to Visuddhi Magga the ānāpāna-nimitta does not appear in the same form to all people. It appears in different forms.

To some meditators, it makes a pleasant touch and appears as:

- |                    |                                      |
|--------------------|--------------------------------------|
| (1) silk-cotton    | (uggaha-nimitta)                     |
| (2) spinned cotton | (uggaha-nimitta)                     |
| (3) a draught      | (uggaha-nimitta)                     |
| (4) evening star   | (uggaha-nimitta + paṭibhāga-nimitta) |
| (5) round ruby     | (paṭibhāga-nimitta)                  |
| (6) a pearl        | (paṭibhāga-nimitta)                  |

To some meditators, it makes a rough touch and appears as:

- |                             |                                    |
|-----------------------------|------------------------------------|
| (7) silk cotton seed        | (uggaha-nimitta+paṭibhāga-nimitta) |
| (8) a peg made of heartwood | (uggaha-nimitta+paṭibhāga-nimitta) |

To some meditators, it appears as:

- |                             |                                    |
|-----------------------------|------------------------------------|
| (9) a long braid string     | (uggaha-nimitta+paṭibhāga-nimitta) |
| (10) a wreath of flowers    | (uggaha-nimitta+paṭibhāga-nimitta) |
| (11) a puff of smoke        | (uggaha-nimitta+paṭibhāga-nimitta) |
| (12) a stretched-out cobweb | (uggaha-nimitta+paṭibhāga-nimitta) |
| (13) a film of cloud        | (uggaha-nimitta+paṭibhāga-nimitta) |
| (14) a lotus flower         | (uggaha-nimitta+paṭibhāga-nimitta) |
| (15) a chariot wheel        | (uggaha-nimitta+paṭibhāga-nimitta) |
| (16) the moon's disk        | (uggaha-nimitta+paṭibhāga-nimitta) |
| (17) the sun's disk         | (uggaha-nimitta+paṭibhāga-nimitta) |

Although the ānāpāna-kammaṭṭhāna is a single meditation subject and a single kind of meditation, it gives rise to various forms of nimitta due to the difference of perception in different persons, and also due to the change in perception from time to time in a person before the appearance of the nimitta. It is correct. This ānāpānanimitta appears on account of the perception of ānāpānassati samādhi bhāvanā. (It is just noted and thought of by the perception of meditation.) The perception of meditation is the main cause and the originator of the nimitta. As the perception of meditation (*bhāvanā-saññā*) is diversely different, the meditation sign (nimitta) appears in various forms.

(*Visuddhi. i, 277.; Mahāṭī. i, 335*)

When the ānāpānassati samādhi bhāvanā becomes matured, before the appearance of the nimitta, due to the fact that the meditator may have heard about the nimitta through some one or he may have read about it in literature, the thoughts and the perceptions of "such and such nimittas" will intermittently arise in his mind.

On account of the diverse variation of these perceptions, the nimitta appears in various forms and colours. Besides, after the

appearance of the nimitta, if the perception of meditation (bhāvanā-saññā) again varies from time to time or from person to person, the nimitta will keep on changing in form and colour. If the nimitta keeps on changing so often in this way, it can be very difficult to attain jhāna-samādhi.

Therefore, the meditator should try to reduce his perceptions concerning with nimitta as few as possible. He must concentrate his attention calmly and firmly only on the nimitta that remains fixed either at the tip of the nose or at the upper lip. As one keeps a ruby or a pearl immersed in a cup of water, so should he keep his meditating mind immersed in the nimitta that remains fixed either at the tip of the nose or at the upper lip. He must observe only the nimitta intensely and steadfastly, and strive to fix his mind calmly on the nimitta for one hour, two hours, etc.

### **The Acquired Sign and the Counter Sign** *(Uggaha Nimitta and Paṭibhāga Nimitta)*

Generally the nimitta which is as purely white as a cotton mass is called the acquired sign (uggaha nimitta). The acquired sign is not clear. When the sign changes from pure white to a clear and bright sign like the evening star or like a clear and bright piece of glass, it is called the counter sign (*paṭibhāga nimitta*). When the sign appears in the form of a ruby, the sign like an unclear ruby is the acquired sign and the one like a clear and bright ruby is the counter sign. The meditator should understand in the same way in the remaining colours.

Among the various signs described above, the one mentioned as number (11) is the sign like a puff of smoke. In this nimitta the dirty, grey sign is the preparatory sign (*parikamma nimitta*) and the



one like a clear and bright puff of smoke is the counter sign (paṭibhāga nimitta).

When the meditation signs appear, some of them extend from the nostril outward in a row like an elephant tusk. In these cases, the meditator should not let his mind follow the sign outward; he should keep his meditating mind immersed in the sign that exists nearest to the nostril.

Similarly when the nimitta extends from the nostril inward like a rod, he should not let his mind follow the sign inward; he should just keep his meditating mind fixed on the sign that exists nearest to the nostril. He may observe the whole nimitta to some extent. But what is essential is to keep his meditating mind immersed in the sign nearest to the nostril.

When the meditating mind remains fixed calmly on the sign for one hour, two hours, etc.; at every sitting, the sign will gradually and slowly become more and more clear and bright. When the sign is specially clear and bright, it becomes the counter sign.

From the time the counter sign appears, the defilements known as the hindrances (*nīvaraṇas*) are removed from the mind of the meditator. The remaining defilements are settled down. The ānāpānassati also remains attentively and closely fixed on the ānāpāna paṭibhāga nimitta. The meditating mind which is associated with the neighbourhood concentration (*upacāra-samādhi*) is well established on the ānāpāna paṭibhāga nimitta.

(*Visuddhi. i, 278*)

At that time the meditator should not take into consideration the colour such as white, the natural characteristics (*sabhāva lakkaṇas*), and the common characteristics (*sāmañña lakkaṇas*) of the ānāpāna nimitta.

(*Visuddhi . i ,278*)

### **A Precaution !**

In both the steps when the acquired sign and then the counter sign become stable and homogeneous with the in-breath and the out-breath, and the meditator is trying to establish his mindfulness firmly and calmly on the sign, he should avoid looking at the sign, and then at the in-breath and the out-breath. He should completely stop looking at the in-breath and the out-breath as before, and fix his meditating mind at the ānāpāna nimitta entirely.

In case the nimitta disappears, he should watch the in-breath and the out-breath as before. When the nimitta reappears and becomes stable, he should again try to be aware of the nimitta only. If he practises like this, the nimitta will be firm, and the concentration will gradually rise to the neighbourhood concentration. If he pays attention to both the breaths and the sign and look at them, his concentration will not be intense or it may slide down.

In reality just as the chief queen takes great care to guard the embryo of the future universal monarch, and just as farmers diligently guard their rice-plants and barley-plants with ripe grains, so should the meditator carefully guard the ānāpāna paṭibhāga nimitta.

He should reflect on that counter sign again and again for many times. By such repeated reflection, he should try to guard the neighbourhood concentration so that it is not destroyed. He should try to balance the five faculties (*Indriyas*) by keeping them under control with mindfulness after balancing energy (*vīriya*) with concentration (*samādhi*) and faith (*saddhā*) with understanding (*paññā*). If he strives on in this way, the fourfold or fivefold jhānas will arise taking the ānāpāna paṭibhāga nimitta as their object.

(*Visuddhi. i, 278*)

### Balancing the Five Faculties

There are five faculties. They are faith (*saddhā*), energy (*vīriya*), mindfulness (*sati*), concentration (*samādhi*) and understanding (*paññā*). They are the five great powers that can control the mental stream of the meditator not to go astray and not to deviate from the samatha-bhāvanā way and the vipassanā-bhāvanā way that lead to Nibbāna.

Among these faculties, faith is the belief in the objects of faith that are worthy of belief such as the Triple Gem, kamma and its results, etc. It is especially necessary to believe in the *Buddha's Bodhi-ñāṇa*, the knowledge possessed by a Buddha. If a meditator thinks this and that about the Buddha and harbours a lot of disbelief in the buddha, his meditation work will be retarded.

It is very essential to believe fully in the tenfold dhamma comprising four types of Path-wisdom (*Maggañāṇa*), four types of Fruition-wisdom (*Phala-nāṇa*), *Nibbāna* and the scriptures embodying the Teachings of the Buddha (*Pariyatti*). The Pariyatti dhamma which the Buddha preached is the dhamma that guides the meditation work. To have complete faith in this dhamma is very essential at this stage.

Is it possible to attain meditative absorption (*jhāna*) just by being mindful of breathing? Is it really true that pure, white acquired sign like a cotton mass and very clear, bright counter sign like a block of ice or a block of glass appears in reflecting on the in-breath and the out-breath? If such *asaddhiya dhamma* disbelieving in the Buddha-dhamma is strong in the meditator's mind or if he puts the blame on the age or era thinking that this is not the age or era when jhāna can be attained, then his *saddhā* is very weak. Such a weak *saddhā* will not be able to control his samatha-

bhāvanā mind from deviating from the true course of tranquility meditation (samatha bhāvanā way).

*Samādhikammikassa balavatīpi saddhā vattati.*

*(Visuddhi, i, 126)*

It is proper if the faith of the meditator, who is developing concentration by undertaking samatha-bhāvanā like mindfulness of breathing, is strong.

So the meditator should drive away such thought as “how can the jhāna arise in the ānāpāna-samatha-bhāvanā work just by being mindful of the in-breath and the out-breath?” He should develop faith by believing that “the meditation work expounded by the fully enlightened Buddha can surely be fully accomplished” (*addhā sammāsambuddhena vattavidhi ijjhissati*). Only then should he undertake the ānāpānassati meditation work.

Furthermore, if the faculty of faith (*saddhindriya*) is very strong on account of the facts - it makes a decision after freely believing in the objects of faith (*saddheyya vatthu*) worthy of believing, and its function in making a decision after freely believing especially in the ānāpānassati work is very evident, whereas the faculty of understanding (*paññindriya*) is not pure, and the faculties of energy (*vīriya*), mindfulness (*sati*), and concentration (*samādhi*) are weak - then the faculty of energy (*vīriyindriya*) cannot perform its paggaha function for supporting its associated dhammas (cittas and cetasikas) and preventing them from sliding down from the samatha object such as the ānāpāna paṭibhāga nimitta.

Also the faculty of mindfulness (*satindriya*) cannot perform its upatṭhāna function, that is, making the samatha object like the ānāpāna paṭibhāga nimitta appear clearly in the mind-eye. The faculty of concentration (*samādhindriya*) cannot also perform its avikkhepa function, that is, preventing the mind from wandering

away from the samatha-object like the ānāpāna paṭibhāga nimitta to an external object.

Moreover, the faculty of understanding (*paññindriya*) cannot also perform its dassana function, that is, discerning penetratively the samatha object like the ānāpāna paṭibhāga nimitta. Therefore, by reflecting on the nature of the ultimate realities (*paramattha dhammas*) and also by not taking into consideration the samatha object like the ānāpāna paṭibhāga nimitta to intensify saddhindriya, the faculty of faith (*saddhindriya*) should be reduced in strength.

Again if the faculty of energy (*vīriyindriya*), persistent effort or diligence, is very strong, then the faculties of faith, mindfulness, concentration, and understanding cannot perform their respective functions of adhimokkha, upaṭṭhāna, avikkhepa and dassana. Therefore the very strong vīriyindriya must be reduced in strength by establishing the meditating mind calmly and firmly on the object of samatha nimitta like the ānāpāna paṭibhāga nimitta so that the enlightenment factors passaddhi, samādhi, and upekkhā (*equanimity*) can arise. The meditator should understand in the same way when samādhi and paññā are very strong.

In this matter the wise and upright persons praise those who can balance saddhā and paññā, and also samādhi and vīriya. If saddhā is strong and paññā is weak, this situation will make a person revere worthless objects = *muddhappasanna*. He may believe in the object unworthy of respect like the disciples of the heretics.

When paññā is strong and saddhā is weak, this situation will make a person bent towards crookedness and cunningness = *kerātipakkha*. He may just criticize the meditation practice without practising it himself.

As it is very difficult to cure a disease caused by the medicine one takes, so also it is very difficult to cure such a person. He may go round and round by using the word “but” abundantly. If it is inevitable, he may use the policy of “Let neither the snake die nor the stick break” or “Let neither party suffer.” He may conclude his remarks as “It is quite good, but -----” He is actually turning his back towards the Buddha’s teaching.

When faith and understanding are balanced, he will believe only in objects worthy of faith (*saddheyya-vatthu*) like the Triple Gem, kamma and its effect. He believes that if the *ānāpānassati* is actually practised according to the teaching of the Buddha, he will attain the *ānāpāna paṭibhāga nimitta* (provided his accumulated perfection or *pāramî* is fairly strong). He also believes that he can attain *jhāna*. This means that he believes in the object worthy of belief. If the meditator possesses this faith (*saddhā*) and can understand penetratively the *ānāpāna paṭibhāga nimitta* with his wisdom, then he has balanced faith and understanding in his mind.

Furthermore, if concentration (*samādhi*) is strong and energy (*vîriya*) is weak, the meditator’s mind will be overwhelmed and suppressed by laziness as concentration is a companion of laziness (*kosajja*). If energy is strong, and concentration is weak, then the meditator’s mind will be overwhelmed and suppressed by restlessness (*uddhacca*) as energy (*vîriya*) is a companion of restlessness.

Thus it is said, “Kosajja arises if *samādhi* is in excess; *uddhacca* arises if *vîriya* is in excess.” When *samādhi* is paired with *vîriya*, it has no chance to be overwhelmed by *kosajja*. Similarly when *vîriya* is paired with *samādhi*, it has no chance to be

overwhelmed by uddhacca. So the meditator should try to balance the two and let them be together at equal strength . It is true that jhāna arises when samādhi and vîriya are joined together at equal strength.

In other words, to a *samādhikammika* person, that is , to a person developing concentration by undertaking samatha bhāvanā, very strong faith (*saddhā*) is also suitable and helpful. While he is developing concentration by focussing his mind on the object of ānāpāna paṭibhāga nimitta by the power of his free decision that he will surely reach the appanā-jhāna; he will attain appanā jhāna.

For a person undertaking insight meditation, it is appropriate if his understanding (*paññā*) is very strong. If paññā is very strong, he can attain *lakkhaṇapativedha-ñāna*, that is , the knowledge that can penetratively discern the three characteristic marks.

Futhermore, the mundane appanā-jhāna can arise when samādhi and paññā balance each other. But as the Buddha has preached: “ *Samathavipassanaṃ yuganaddham bhāveti* = samatha and vipassnā are yoked together and developed by the yuganaddha method” (*Paṭisam. 283*), the supramundane appanā will arise only under the condition that samādhi and paññā balance each other.

*Sati* - mindfulness - is always desirable at all times in order to balance saddhā with paññā, samādhi with vîriya, and samādhi with paññā. It is appropriate only if mindfulness is strong at all times and at all places. This is true. Mindfulness also guards the meditating mind not to fall onto the side of restlessness (uddhacca) due to the force of excessive saddhā, excessive vîriya, and excessive paññā, which are the companions of uddhacca. It also guards the mind

not to fall onto the side of laziness (*kosajja*) due to *samādhī* which is a companion of *kosajja*.

Therefore, just as it is desirable to put salt into all sorts of curry, and just as it is desirable to have a wise and skilful high official in all royal matters and business matters, so in the same way, in all meditation subjects, *lina* = when the mind is depressed in meditation work, *uddhacca* = when the mind is wandering away from the meditation object, mindfulness is desirable at all times.

Therefore, it is mentioned in ancient Commentaries that the Buddha preached: “Mindfulness is desirable at all times in every meditation work.” The reason is that the meditating wholesome mind (*bhāvanā kusala citta*) has only mindfulness for its reverence and refuge. It has to rely on mindfulness in order to reach the extraordinary truth and the sacred truth that he has never yet reached, to attain the extraordinary dhamma and the sacred dhamma that he has never yet attained, and to know the extraordinary dhamma and the sacred dhamma that he has never yet known. Without mindfulness the meditating wholesome mind alone can neither attain nor know the extraordinary dhamma and the sacred dhamma.

Furthermore, mindfulness can also control and guard the meditation object to prevent the object from disappearing. It can also control and guard the meditating mind to be aware of the meditation object and not to get lost from the meditation object. So when the meditator reflects on it with his insight knowledge (*vīpassanā-ñāṇa*), it appears in his mind-eye as the principle which controls and guards the meditation object and the meditating mind. It is impossible without mindfulness to uphold or suppress the meditating mind, that is, to raise or lower the morale. Hence the Buddha



described '*sati*' as '*sabbathika*' = desirable at all times.

(*Visuddhi. i, 125-6; Mahāṭī. i, 150-4*).

### Balancing the Seven Enlightenment Factors

1 The mindfulness '*sati*', which is mindful of the object of the ānāpāna paṭibhāga nimitta and repeatedly reflecting on it, is called '*satisambojjhaṅga*'.

2 The wisdom '*paññā*', which is penetratively understanding the object of the ānāpāna paṭibhāga nimitta, is called '*dhammavicaya-sambojjhaṅga*'.

3 The effort 'energy' or '*vīriya*', which is striving to get all the seven enlightenment factors arising equally in unison at the object of the ānāpāna paṭibhāga nimitta, especially to get the dhammavicaya-sambojjhaṅga, and vīriya-sambojjhaṅga is called '*vīriya sambojjhaṅga*'.

4 The joy '*pīti*', which takes delight at the object of the ānāpāna paṭibhāga nimitta, is called '*pītisambojjhaṅga*'.

5 The '*passaddhi*', which is the tranquillity of the meditating mind as well as the tranquillity of the associated mental factors, is called '*passaddhisambojjhaṅga*'.

6 The concentration '*samādhi*', which is the unification of the meditating mind and its mental factors making them calmly and firmly focussed on the object of the ānāpāna paṭibhāga nimitta, is called '*samādhisambojjhaṅga*'.

7 The equanimity '*tatramajjhataṭṭā*' which keeps the meditating mind equally and impartially on the object of the ānāpāna paṭibhāga nimitta without letting the mind deviate either to the side

of enthusiasm or to the side of slackness, is called '*upekkhā sambojjhaṅga*'.

The meditator must also develop equally these seven enlightenment factors (*bojjhaṅga*). At the time when the meditating mind slackens from the meditation object of the *ānāpāna paṭibhāga nimitta* and the *morale is low* due to the extreme slackness in energy, etc., the three enlightenment factors concerning *passaddhi*, *samādhi*, and *upekkhā* should not be developed. What one should develop are the three enlightenment factors concerning *dhammavicaya*, *vîriya*, and *pîti*. By doing so, the meditator is upholding his mind and uplifting his slackening morale.

On the other hand, the meditating *mind is enthusiastic*, restless, and wandering for such reasons as the energy (*vîriya*) is in great excess. At such a time the three enlightenment factors concerning *dhammavicaya*, *vîriya*, and *pîti* should not be developed. Only the three enlightenment factors concerning *passaddhi*, *samādhi*, and *upekkhā* should be developed. By doing so, the meditator is suppressing his enthusiastic and restless mind and restraining his wandering mind.

The seven factors which act as the causes for attaining the Path-wisdom (*ariya maggañāṇa*) called '*bodhi*' are called *bojjhaṅgas*. This describes briefly the practice for balancing the five controlling faculties (*Indriyas*) as well as the seven enlightenment factors (*Bojjhaṅgas*).

### The Mind-Door

*Pabhassaramidaṃ bhikkhave cittaṃ. (Am. i, 9)*

*Pabhassaranti paṇḍaraṃ parisuddhaṃ.*

*Cittanti bhavaṅgacittaṃ. (Am. Tha. i, 45)*

According to the above Pāli and Commentary, the bhavaṅga citta, that is, the life continuum, is pure, clear and bright. And, in accordance with the Abhidhammatthasaṅgaha: '*Manodvāraṃ pana bhavaṅgānti pavussati*', the bhavaṅga citta is called the mind-door (manodvāra).

### The First Rūpāvacara Jhāna

The meditator, who wants to develop the first jhāna, must know how to observe the mind-door, must have observed it precisely, and must have discerned it clearly with his wisdom. In *Anupada Sutta (M. 3, 75-79)* the Buddha himself admitted and said that Venerable Sāriputta could discern clearly the jhāna mental entities called jhāna-dhamma one by one with his wisdom, that he understood them vividly, and that, knowing clearly their arising, existence and dissolution, he could undertake insight meditation. The reason why he could do so was explained by the Commentator as follows:

*“Vatthārammanānaṃ pariggahitatāya”.*

*(M. Tha , iv, 60)*

On account of the fact that, observing the sense door (*dvāra*) and the sense object (*vatthu*) together, he undertook meditation on the jhāna-dhamma, he was able to perform insight meditation in such a way.

The ancient rule or principle, which was respectfully abided by Venerable Sāriputta, who was the foremost in wisdom among all the disciples of the Buddha, is an old and established custom or law that is invaluable and that should be observed respectfully by a meditator, who wants to discern clearly the jhāna-factors and the jhāna-dhamma and then undertake insight meditation.

When the meditator can develop concentration so that he can calmly and firmly establish his meditating mind on the very clear and bright object of the *ānāpāna paṭibhāga nimitta* for one hour, two hours, etc., *ānāpāna paṭibhāga nimitta* should also become extraordinarily clear and bright. He should then turn his attention towards the heart-base (*hadaya-vatthu*) in the heart that is the place where the clear mind-door (*bhavaṅga-citta*) exists. If he practises several times, he can easily discern with his wisdom the clear mind-door which depends on the *hadaya-vatthu* for its arising as well as the *ānāpāna paṭibhāga nimitta* that appears in the mind-door.

Then he should try to develop his concentration so that it rises higher and higher, and , observing the mind-door and the *ānāpāna paṭibhāga nimitta* together, he should reflect on the *jhāna*-factors. When the object of the *ānāpāna paṭibhāga nimitta* falls onto the mind-door and appears there, he should reflect many times on the *jhāna* factors which are taking the *ānāpāna paṭibhāga nimitta* as their object. He will gradually discern them with his wisdom without much difficulty.

First he should try to discern clearly the *jhāna* factors one by one. Then he should try to discern all of them together so that they appear in his wisdom almost simultaneously.

### **Enter upon the Jhāna often without reviewing it much**

The *ādikammika* person, a beginner, who newly attained the first *jhāna* in the object of the *ānāpāna paṭibhāga nimitta*, should enter upon the *jhāna* often without reviewing it much. The fault of

reviewing it much is that the jhāna factors appear as coarse ones to him. The reason is that they appear vividly to him who reflects on them often.

As he has not acquired mastery in five ways first of all with respect to the first jhāna, the jhāna factors appear as weak. When the jhāna factors are weak and coarse, they cannot act as the cause for going up higher to the second jhāna by means of the ānāpānassati samādhi bhāvanā.

If the meditator, without acquiring first mastery in five ways with respect to the first jhāna, strives to go higher to the second jhāna, he may retrogress and fall from the first jhāna which he has already attained, and he may not be able to reach the second jhāna.

(*Visuddhi. i*, 148; *Mahāṭī. i*, 178)

### Five Jhāna Factors

- |   |                 |   |  |
|---|-----------------|---|--|
| 1 | <i>Vitakka</i>  | - | application of the mind towards the object of ānāpāna-ṭṭibhāga nimitta;                              |
| 2 | <i>Vicāra</i>   | - | sustained application of the mind and repeated reflection of the object of ānāpāna-ṭṭibhāga nimitta; |
| 3 | <i>Pīti</i>     | - | joy and fondness of the object of ānāpāna-ṭṭibhāga nimitta;  |
| 4 | <i>Sukha</i>    | - | pleasant feeling and blissful enjoyment of the taste of the object of the ānāpāna-ṭṭibhāga nimitta;  |
| 5 | <i>Ekaggatā</i> | - | unification and establishment of the mind calmly on the object of the ānāpāna-ṭṭibhāga nimitta;      |

### Five Ways of Mastery

- 1 *Āvajjanavasî* - the ability to consider jhāna factors at will after entering upon the jhāna;
- 2 *Samāpajjanavasî* - the ability to enter upon the jhāna at will at any desired time;
- 3 *Adiṭṭhānavasî* - the ability to remain in jhāna-absorption for any desired period (one hour, two hours, etc.) and for any specified duration one has resolved to remain in absorption;
- 4 *Vuṭṭhānavasî* - the ability to emerge from the jhāna at the end of the specified period;
- 5 *Paccavekkhaṇavasî* - the ability to consider the jhāna factors at will.

The ability of manodvārāvajjana (mind-door adverting consciousness) to consider the jhāna factors most rapidly is called the *āvajjanavasî*; the ability of paccavekkhanājavana (*reviewing impulsive consciousness*) to consider the jhāna-factors most rapidly is called the *paccavekkhaṇavasî*. The manodvārāvajjana and the paccavekkhanājavana arise in the same cognitive series one consciousness moment (cittakkhaṇa) after another.

The meditator should understand the characteristic and the function of each jhāna factor well. Then he should practise considering the jhāna factors as described and explained above. When the first jhāna factors become very clear as explained above, he should practise to acquire mastery in five ways with respect to the first jhāna.

### The Second Rūpāvacara Jhāna

After the meditator has acquired mastery in five ways with respect to the first jhāna, he now emerges from the now familiar first jhāna and looks for the flaws in it thus:

(1) this first jhāna attainment (as it arises foremost in removing the hindrances called *nīvaraṇas*) is threatened by the nearness of the *nīvaraṇa-enemy*;

(2) it possesses weak jhāna-factors as it is easily broken on account of the grossness of *vitakka* and *vicāra*. Having observed the faults in the first jhāna,

(3) he considers the second jhāna as quiet and tranquil, and

(4) he cuts off his desire for and attachment (*nikanti*) to the first jhāna in order to develop the second jhāna bhāvanā. He concentrates his mindfulness on the object of the *ānāpāna-paṭibhāga nimitta* [ with the above four objectives].

At this step the meditator must not label the object of the *ānāpāna-paṭibhāga nimitta* mentally. If he labels the object as ‘in-breath, out-breath’, according to the statement “*vitakka vicarā vacî-saṅkhāro*” (*M,i,375*), as *vitakka* and *vicāra* are conditioning the *vacî-saṅkhāra* for labelling or reciting “in-breath, out-breath”, *vitakka* and *vicāra* cannot be eliminated. Even when they are suppressed, they will arise again and again.

Thus from this step of developing the second jhāna and upward in developing the higher jhānas, the meditator must not label the object. He must just concentrate his attention on the *ānāpāna-paṭibhāga nimitta* and just observe it.

(*Visuddhi, i, 150*)

As he strives thus, at the time when he emerges from the first jhāna, he is fully endowed with mindfulness that can remember and discern the ānāpāna-paṭibhāga nimitta and also with sampajaññañāṇa that can penetratively and vividly know the same object of the ānāpāna-paṭibhāga nimitta. Then he contemplates the jhāna factors.

He finds that vitakka and vicāra appear to be gross whereas pīti, sukha, and ekaggatā appear to be calm and quiet. So, in order to eliminate the gross jhāna factors and to develop the calm and quiet jhāna factors, he concentrates his meditating mind on the ānāpāna-paṭibhāga nimitta continuously. As the meditator strives to do so, the second jhāna associated with only three jhāna factors, namely, *pīti*, *sukha*, and *ekaggatā*, will arise in him.

*(Visuddhi, i, 150)*

### **The Third Rūpāvacara Jhāna**

Then the meditator should practise on in order to acquire mastery in five ways with respect to the second jhāna. With such meditating procedure, after gaining mastery in five ways with respect to the second jhāna, he emerges from the now familiar second jhāna and contemplates thus:

- (1) this second jhāna-attainment is threatened by the nearness of the enemy - viz., *vitakka* and *vicāra*,
- (2) in the second jhāna *pīti* (joy) is a prominent factor and it is a form of mental excitement; so the second jhāna is said to be gross on account of pīti as it is stated: “Whatever there is in it of joy, of mental excitement, it proclaims its grossness” (*D. i, 34*). Thus pīti is gross and weak.



Having observed the faults in the second jhana thus-

(3) He considers the third jhāna as quiet and tranquil,

(4) He cuts off his desire for and attachment (*nikanti*) to

the second jhāna , and in order to develop the third jhāna, he exerts effort to practise the ānāpāna samādhi bhāvanā. He concentrates his mindfulness on the object of the ānāpāna-paṭibhāga nimitta [with the above four objectives].

As he strives thus, at the time when he emerges from the second jhāna, he is fully endowed with mindfulness that can remember and discern the ānāpāna-paṭibhāga nimitta and also with the sampajaññañña that can penetratively and vividly know the same object of the ānāpāna-paṭibhāga nimitta. And he contemplates the jhāna factors. He finds that pīti appears to be gross while *sukha* and *ekaggatā* appear to be calm and quiet.

Then in order to eliminate the gross jhāna-factor and to develop the calm and quiet jhāna factors, he contemplates the object of the ānāpāna-paṭibhāga nimitta repeatedly, and observes the object attentively. As the meditator strives to do so, the third jhāna associated with only two jhāna factors, namely, *sukha* and *ekaggatā*, will arise in him. (*Visuddhi*, i, 154)

In this third jhāna the tatramajjhattupekkhā which is the tatramajjhattatā cetasika becomes very prominent due to the stilling of vitakka, vicāra, and pīti. With respect to this jhāna, the noble persons and the Buddha praise and honour a person endowed with the third jhāna thus: “He dwells in bliss who has equanimity and mindfulness”.

In this jhāna, the strength of tatramajjhattatā, that of mindfulness as well as that of bliss (*sukha*) are very prominent and very high. Among all the mundane bliss, the third jhāna bliss is the highest.

The reason is that in the higher jhānas, it is not sukha-vedanā but upekkhā-vedanā that associates with the consciousness. One must also practise to gain mastery in five ways with respect to this third jhāna.

### The Fourth Rūpāvacara Jhāna

With such meditating procedure, after attaining the third jhāna, the meditator emerges from the now familiar third jhāna and contemplates thus:

- (1) this third jhāna attainment is threatened by the nearness of the enemy pīti;
- (2) if the mind considers a jhāna factor as bliss (*sukha*), because of that bliss the third jhāna is said to be gross (*D. i, 34*). As it was stated by the Buddha thus: “the third jhāna has a weak jhāna factor because of the grossness of sukha.”

Having observed the fault in the third-jhāna thus,

- (3) he then considers the fourth jhāna as quiet and tranquil,
- (4) he cuts off his desire for and attachment (*nikanti*) to the third jhāna, and in order to develop the fourth jhāna, he exerts effort to practise the ānāpānassati samādhi bhāvanā. He concentrates his mindfulness on the object of the ānāpāna-paṭibhāga nimitta with the above four objectives. (*Visuddhi. i, 159*)

As he strived strenuously thus, at the time when he emerges from the third jhāna, he is fully endowed with mindfulness that can remember and discern the ānāpāna-paṭibhāga nimitta and also endowed with the sampajaññañāṇa that can penetratively and vividly know the same object of the ānāpāna-paṭibhāga nimitta.

And he contemplates the jhāna factors. He finds that sukha which should be called cetasika-somanassa appears to be gross whereas *upekkhā-vedanā* and *cittekaggatā* (*ekaggatā cetasika*) appear to be calm and quiet. Then in order to eliminate the gross jhāna factor and to develop the calm and quiet jhāna factors, he contemplates the object of the ānāpāna-paṭibhāga nimitta repeatedly, and observes the object attentively. As he strives on in this way, the fourth jhāna associated with the two jhāna factors, *upekkhā* and *ekaggatā*, will arise in him.

(*Visuddhi. i, 159*)

The meditator should also practise this jhāna so that he gains mastery in five ways with respect to it.

- 1 *Kāyika-dukkha-vedanā* should be eliminated at the upacāra-kkhaṇa of the first jhāna.
- 2 *Cetasika-domanassa-vedanā* should be eliminated at the upacāra-kkhaṇa of the second jhāna.
- 3 *Kāyika-sukha-vedanā* should be eliminated at the upacāra-kkhaṇa of the third jhāna.
- 4 *Cetasika-somanassa-vedanā* should be eliminated at the upacāra-kkhaṇa of the fourth jhāna.

(*Visuddhi. i, 160; Sam, iii, 188-189*)

### The Special Characteristic of the Fourth Jhāna

*Catutthajjhāne atisukhumo appavattimeva*

*papunāṭīti*

(*Visuddhi. i, 267*)

In the fourth jhāna the in-breath and the out-breath called *assāsa passāsa kāyasaṅkhāra* go beyond subtlety. It should be noted that they no longer occur. (*Visuddhi. i, 267*)

What is meant by going beyond subtlety is that the *assāsa passāsa kāyasaṅkhāra* which occurs in other jhānas, that is, the

first jhāna, the second jhāna, and the third jhāna, go beyond subtlety in the fourth jhāna. Even the subtlety of the assāsa passāsa kāyasaṅkhāra at the fourth jhāna may not exist.

So how can the grossness of the assāsa passāsa at the fourth jhāna occur? Therefore, at the fourth jhāna, it comes to the state that the in-breath and the out-breath do not occur. So is said in the Commentary. (*Mahāṭī . i, 323*)

The above Commentary also states that the in-breath and the out-breath (assāsa passāsa) do not exist in the person entering upon the fourth jhāna attainment. But, in this matter, there is one point which the meditator should be especially careful. When he believes that he has attained the fourth jhāna, he should not investigate very often whether he is breathing or not. Otherwise he may lose not only his concentration but also the jhāna he has attained. He should try to enter upon the fourth jhāna attainment as much as possible.

Though breathing does not exist at the moment of the fourth jhāna attainment, or in other words, although the fourth jhāna attainment does not produce the in-breath and the out-breath, the manodvāra paccavekkhanājāvana vīthi which reviews the jhāna factors and the kāmajavana-manodvāra vīthi which re-examines whether the in-breath and the out-breath arise or not are the javana cognitive series of consciousness which can produce the in-breath and the out-breath.

Therefore, when some meditators are re-examining whether they are breathing or not, they notice the very subtle assāsa passāsa produced by the re-examining kāmajavana manodvāra vīthis, thinking that they are breathing very subtly. Though no breathing exists

during the fourth jhāna attainment (*samāpatti*), breathing exists at the time when the meditators are re-examining whether they are breathing or not.

Thus at the early stage of attaining the fourth jhāna, the meditator should not examine whether he is breathing or not; he should enter upon the jhāna attainment as much as possible. Only when he is satisfied with the jhāna-attainment should he examine whether he is breathing or not.

Also the two jhāna factors - upekkhā and ekaggatā - usually become distinct at the moment of the neighbourhood concentration (*upacāra samādhi*) of the fourth jhāna. Thus the upekkhā and ekaggatā which arise at the moment of the neighbourhood concentration of the fourth jhāna and those which arise at the moment of the fourth jhāna may intermingle slightly. Breathing exists at the moment of the neighbourhood concentration; but breathing does not exist at the moment of the fourth jhāna. The meditator should be careful about this fact.

He should undertake the practice so that he gains mastery in five ways with respect to the fourth jhāna. He should go on practising until the meditation light becomes brilliantly bright. At this time he may undertake insight meditation if he wishes to.

However, before undertaking vipassanā meditation, he is advised to undertake the four guardian meditations (*caturāraṅgakkhammatthānas*) first. In undertaking these guardian meditations, the majority of meditators find it easier to practise them via odāta kasiṇa (white kasiṇa).

So after gaining mastery over the ānāpāna fourth jhāna, he should practise meditations on the 32 parts of the body (*koṭṭhāsa*),

then on skeleton (*atthika*) , and then on *white kasiṇa* until he attains the fourth jhāna in white kasiṇa. Then he should proceed to undertake the four guardian meditations, and then insight meditation

## References

- 1 *'Vissuddhimagga'* by *Bhaddantācariya Buddhaghosa*, translated into Myanmar by *Ven. Nandamālā*, Vol. I, pp. 526-586.
- 2 *'Vissuddhimagga'* by *Bhaddantācariya Buddhaghosa*, translated into Myanmar by *Ven. Sobhana* , Vol. II, pp. 330-409
- 3 *'The Path of Purification'* (*Visuddhimagga* by *Bhaddantācariya Buddhaghosa*) translated into English by *Bhikkhu Ñāṇamoli*, pp. 285-317.
- 4 *'The Path of Purity'* (*Visuddhimagga* by *Bhaddantācariya Buddhaghosa*) translated into English by *Pe Maung Tin*, PTS, pp . 305-337.

## Review Questions

- 1 How does the Buddha praise ānāpānassati?  
What are the benefits of practising ānāpānassati?
- 2 How does the Buddha advise bhikkhus to practise ānāpānassati?
- 3 How should a meditator practise ānāpānassati to be in accord with the instructions of the Buddha?
- 4 How does the meditation sign (nimitta) appear in ānāpānassati?  
Why does it appear in different forms in different persons?
- 5 In practising ānāpānassati, after attaining the paṭibhāga nimitta, how should the meditator balance the five controlling faculties (indriyas) to reach absorption?

- 6 Describe the seven enlightenment factors (bojjhaṅgas) with respect to ānāpānassati.  
How should they be balanced to reach jhāna?
- 7 How can a meditator know that he has attained the first jhāna in practising ānāpānassati? How can he go on to develop the second jhāna?
- 8 How can one attain the fourth rūpāvacara kusala jhāna by practising ānāpānassati? What is the characteristic of this jhāna?
- 9 Why is Ānāpānassati being practised in many meditation centres nowadays? Are they practising Ānāpānassati in accordance with the Buddha's teachings?
- 10 What will happen if a meditator does not follow the instructions of the Buddha correctly in undertaking Ānāpānassati, ?
- 11 How can a meditator, after attaining the fourth rūpāvacara jhāna in Ānāpānassati, develop the fourth rūpāvacara jhāna by white kasiṇa? Why should he do that?
- 12 Have you ever tried Ānāpānassati meditation? Describe your experience and comment on this meditation.

**CHAPTER IV**  
**DIVINE ABIDINGS**  
*(Brahmavihāra)*

**Four Divine Abidings**

The four Divine Abidings or Sublime States of Living are mentioned next to the Recollections as meditation subjects. They comprise

- (1) Developing Lovingkindness (*Mettā bhavānā*)
- (2) Developing Compassion (*Karuṇā bhāvanā*)
- (3) Developing Gladness (*Muditā bhāvanā*)
- (4) Developing Equanimity (*Upekkhā bhāvanā*)

**Developing Lovingkindness**  
*(Mettā Bhāvanā)*

**The Danger of Hate and the Advantage of Patience**

A meditator who wants to develop lovingkindness, if he is a beginner, should learn the meditation subject from a competent teacher and sever all major and minor impediments. Then, after partaking of his meal and getting rid of any dizziness due to it, he should seat himself comfortably on a well-prepared seat in a secluded place.

To start with he should first review the danger in hate (*dosa*) and the advantage in patience (*khantī*). Why? Because hate has to be abandoned and patience attained in the development of lovingkindness. Besides, he cannot abandon any unseen danger and attain unknown advantages.



Now the danger of hate should be seen in accordance with such Suttas as this: "O friend, when a man hates, he is a prey to anger, and his mind is obsessed by anger, he kills living beings,-----" (A.i, 216)

And the advantage in patience or forbearance should be understood according to such Suttas as these:

*"No higher rule, the Buddhas say, than patience, and no Nibbāna higher than forbearance." (D.ii, 119; Dh.184)*

*"Him I call a brahman who is strong in forbearance, who makes an army of it." (Dh. 399)*

*" No greater thing exists than patience." (S.i, 222)*

*" Give up anger, abandon conceit, overcome all fetters. Ills of life (dukkha) do not befall one who does not cling to mind and body and is free from moral defilements."*

*(Dh.221)*

"Conquer the angry one by not getting angry: conquer the wicked by goodness;

Conquer the stingy by generosity, and the liar by speaking the truth."(Dh. 223)

The development of lovingkindness should then begin for the purpose of secluding the mind from hate seen as danger and introducing the mind to patience known as an advantage. Lovingkindness and patience are the qualities of the same beautiful mental factor called 'adosa', which is the direct opposite of hate or anger (*dosa*) which is the most destructive element in the world.

### **Persons to whom Lovingkindness should not be developed first**

But when a person begins to develop lovingkindness, he must know that lovingkindness should not be developed first to the following four types of persons:

- 1 Persons one does not hold dear (*appiya puggala*),
- 2 Very dear persons (*atipiya puggala*),
- 3 Neutral persons (*majjhata puggala*), and
- 4 Enemies (*verî puggala*).

Also he should not develop lovingkindness specifically toward

- 5 Persons of the opposite sex, and
- 6 Dead persons.

Why shouldn't lovingkindness be developed first towards the above six types of persons?

The persons one does not hold dear are the ones who do not act for one's welfare but act for the welfare of one's enemies. To develop lovingkindness towards such a person means to put an unloved person in the place of a dear one. So this will make one tired.

Again to develop lovingkindness towards a very dear friend means to put him in the place of a neutral person, and should he experience the slightest pain, one feels disposed to weep. So this will also make one tired.

A neutral person is one whom one neither loves nor hates. To develop lovingkindness towards such a person means to put him in the place of a respected or dear person. This will also make one tired.

When one thinks of one's enemy, anger arises in the mind, and so one cannot develop lovingkindness towards him.

Moreover, one should not specifically develop lovingkindness towards the opposite sex, for if one does, lust inspired by that person arises in the mind. So a male *yogî* (meditator) should not develop lovingkindness specifically to a woman, and vice versa.

However, after one attains mettā-jhanā and has broken the barriers between persons (*sîmāsambheda*) one can radiate lovingkindness to persons of the opposite sex in general such as "*sabbā ittiyo*" (all female beings) and "*sabbe purisā*" (all male beings).

Besides, one should never develop lovingkindness towards dead persons, for if one does, one reaches neither absorption nor access. A young bhikkhu started developing lovingkindness inspired by his teacher. He made no headway at all.

He went to a Senior Elder and told him: "Venerable sir, I am quite familiar with developing jhāna through lovingkindness, and yet I cannot attain it when I radiate lovingkindness to my teacher. What is the matter?"

The Elder said, " Seek the sign, friend."

The sign here means the object of meditation, that is , the teacher. When the young bhikkhu enquired about his teacher, he found out the teacher was dead. So he proceeded with developing lovingkindness inspired by another and attained absorption.

### **The Order of Persons to pervade Loving-kindness**

One should first develop lovingkindness towards four types of persons in the order given below:

- 1 Oneself (*atta*),
- 2 A dear person including a respectable or adorable person (*piya*),
- 3 A neutral person whom one neither loves nor hates (*majjhatta*), and
- 4 Enemy (*verī*).

The initial development of loving-kindness towards oneself refers to making oneself an example. For even if one de-

velops lovingkindness for a hundred or a thousand years in this way "*aham sukhito homi*: may I be happy", absorption will not arise.

But if one develops lovingkindness in this way: "May I be happy. Just as I want to be happy and dread pain, and as I want to live and not to die, so do other beings too", making oneself the example, then a desire for other beings' welfare and happiness arises in him. This method is indicated by the Buddha himself by his words:

*" I visited all quarters with my mind  
Nor found I any dearer than myself;  
Self is likewise to every other dear;  
Who loves himself will never harm another."*

*(S.i, 75; Ud.47)*

### **Practical Development of Lovingkindness to break down the Barriers between Persons**

In accordance with the above instructions, in order to make one's mind tender and malleable, to make oneself an example and develop sympathy and consideration for others, one should first pervade oneself with lovingkindness for some time as follows.

- 1 *Aham avero homi*
- 2 *Avyāpajjho homi*
- 3 *Anigho homi*
- 4 *Sukhi attanam pariharāmi .*

- 1 May I be free from enmity.
- 2 May I be free from mental suffering.
- 3 May I be free from bodily pain.
- 4 May I be well and happy.

Next, in order to proceed easily, one should develop lovingkindness towards one's teacher or a person like him, one's preceptor or a person like him, whom one adores and respects.

One should call to mind that person's generosity, affectionate words, etc., to inspire love and endearment, and also his morality, learning, etc., to inspire respect and reverence. Then one should develop lovingkindness towards that person in the following manner. With such a person, of course, one can attain jhāna absorption.

Ayaṃ sappuriso    1    Avero hotu  
                              2    Avyāpajjho hotu  
                              3    Anigho hotu  
                              4    Sukhi attanaṃ pariharātu.

May this good man be

- 1    free from enmity,
- 2    free from mental suffering,
- 3    free from bodily pain,
- 4    well and happy.

If the meditator has already attained the fourth jhāna by his practice of *Ānāpānassati*, or better by his meditation on white *kaṣiṇa*, then making this jhāna concentration as the foundation of his meditation, he can quickly attain metta-jhāna in developing lovingkindness.

In this case the meditator first develops the fourth jhāna by practising *Ānāpānassati* or better by meditating on the counter image of the white *kaṣiṇa*. The white *kaṣiṇa* concentration is better, because it is accompanied with more brilliant light. When the meditation light becomes very brilliant and dazzling, he emerges from the fourth jhāna and focusses his

mind on this teacher or a person of the same sex as him whom he loves and respects very much. The person will easily appear in the brilliant light.

Among the various postures of the person the yogî should choose the posture that he likes best. He should also visualize the happiest smiling appearance of the person that he has ever seen. He should visualize the person to be about six feet in front of him. Then focussing his attention on the person, he develops lovingkindness towards that person in the way mentioned earlier.

This development of lovingkindness will progress smoothly and quickly as it has the powerful support of the fourth-jhāna samādhi developed by either Ānāpānassati or white-kasīna meditation. Because of that jhāna samādhi, the meditator's mind is pure, calm and concentrated, free from all defilements, tender and malleable, and ready to undertake meditation.

After developing lovingkindness in four ways towards the dear and respectable person, the meditator chooses one way which he likes best. Suppose he chooses the way "May this good man be free from mental suffering". Then, visualizing the happiest form of that person with his face smiling, the yogî reflects repeatedly: "May this good man be free from mental suffering". This meditation on lovingkindness takes concept (*paññatti*) as its object; so the mind should be fixed on '*satta paññatti*', the concept of living beings.

When the meditator's mind is calm, quiet, tranquil, and well concentrated on the form of the respectable person who is smiling and free from mental suffering for one hour or more, he should reflect on the jhāna factors - *vitakka*, *vicāra*, *pīti sukha*, *ekaggatā*. If they clearly appear as fully developed in his wisdom eye, then **it** can be assumed he has attained the first jhāna.

After practising to acquire mastery in five ways with respect to the first jhāna, he eliminates *vitakka* and *vicāra* to attain the second rūpāvacara jhāna. Then again, after practising to acquire mastery in five ways with respect to the second jhāna, he eliminates *pīti* to attain the third jhāna. He cannot go higher to the fourth jhāna, because lovingkindness cannot associate together with equanimity (*upekkhā*) in the mind.

Then he develops lovingkindness by reflecting in the remaining three ways, one after another, going up to the third jhāna in each case. When he is reflecting "May this good man be free from enmity", he should visualize the man to be free from enmity. Again when he is reflecting "May this good man be free from bodily pain", he should visualize the person to be free from bodily pain."

And when he is reflecting " May this good man be well and happy", again he should visualize the person to be well and happy. He should also develop lovingkindness to acquire mastery in five ways with respect to each of these jhānas.

According to the instructions given in *Visuddhi Magga* (i, 289) and *Mahāṭīkā* (i, 354), one should develop lovingkindness up to the third jhāna towards each person. As there are four ways for developing lovingkindness, one should attain the third jhāna in each way.

As the attitudes wishing the respectable and adorable person to be free from enmity, to be free from mental suffering, to be free from bodily pain, and to be well and happy are not the qualities of equanimity, the fourth jhāna which is associated with equanimity cannot be attained.

When the meditator attains success in the manner described above, he should develop lovingkindness in the same way towards another respectable and adorable person. He should de-

velop lovingkindness successfully towards at least ten such persons.

Then he should develop lovingkindness in the same way towards very dear persons, including parents brothers and sisters, relatives and friends, one after another. The person should be of the same sex as the yogî, and the third jhāna should be attained in each of the four ways of developing lovingkindness.

Then the yogî should develop lovingkindness in the same way towards at least ten neutral persons of the same sex as him one after another. He should visualize each one clearly in his brilliant meditation light, and develop lovingkindness in four ways towards the person. He should reach the third jhāna in each way and acquire mastery in five ways with respect to all jhānas.

Then he should develop lovingkindness in the same way to his enemies or persons he hates. All the persons towards whom lovingkindness is being radiated must be of the same sex as one and must be living. He should make his mind malleable and tender in each instance before passing on to the next.

But if he has no enemy, or he is of the type of a great man who does not perceive another as an enemy even when the other does him harm, then he need not develop lovingkindness towards enemies. On the other hand, if he does have an enemy, he should develop lovingkindness towards that hostile person as he has done towards a neutral person.

### **Getting Rid of Resentment**

If resentment or hatred arises in him when he radiates lovingkindness towards a hostile person because he remembers the wrongs done by that person, he should get rid of the



resentment by entering repeatedly into metta-jhāna towards any of the first-mentioned persons and then, after he has emerged from jhāna each time, directing lovingkindness towards that person.

### 1 Reflecting on the Advice of the Buddha

But, if resentment does not die out in spite of his efforts, he should admonish himself in this way. Now, you who get angry, has not the Blessed One said this, *"Bhikkhus, even if bandits brutally cut off one limb after another with a two handled saw, he who entertained hate in his heart on that account would not be one who abided by my teaching."*

*(M.i, 129)*

He should also reflect on the advice of the Exalted One thus to get rid of his resentment:

*"If a man gets angry in retaliation against another man who is angry, he is more wicked than the man who got angry first."*

*"If a man restrains his anger against another man who is angry, he conquers the 'kilesa māra army' which is hard to conquer".*

*" If a man, through mindfulness, restrains his anger against another man whom he knows to be overwhelmed with anger, he promotes his own welfare as well as the welfare of the angry man."*

*(S.i, 162)*

### 2 Seven Things pleasing to the Enemy

"Bhikkhus, there are seven things pleasing to an enemy that happen to one who is angry, whether woman or man.

" Here, bhikkhus, an enemy wishes thus for his enemy, "Let him be ugly". Why? An enemy does not delight in an

enemy's beauty. Now this angry man is a prey to anger, obsessed by anger, though well bathed, well anointed and well dressed, yet he is ugly, being overcome by anger. This is the first thing pleasing to the enemy that befalls one who is angry, whether woman or man.

" And again, bhikkhus, an enemy wishes thus for his enemy 'Let him suffer pain' ----- 'Let him have no good fortune'----- 'Let him be poor' ----- 'Let him be not famous'-----'Let him have no friends'----- ' Let him not be reborn in a happy destiny in a celestial abode on the break up of his body.' Why is that? An enemy does not delight in the happy faring of an enemy.

"This man who is angry, overcome by anger, a slave to anger, misconducts himself in deed, in word and in thought. Misconducting himself in body, speech and mind, on the break up of the body, after death, he reappears in a state of loss, in an unhappy destiny, in a place of suffering, in hell.

"And as a log from a pyre, burnt at both ends and smeared with dung in the middle does not serve the purpose of firewood either in the village or in the forest, so is such a person as this I say". (*A. ii, 95; Iti. 90*)

" So , if you are angry now, you will be one who does not abide by the Buddha's teaching; by repaying an angry man in kind you will be worse than the angry man and will not win the battle hard to win; you yourself will do to yourself the things that help your enemy; and you will be like a pyre log." Thus he should admonish himself.

### 3 Recollecting the Good Conduct of the Enemy

If his resentment subsides when he strives and makes effort in this way, it is good. If not, he should recollect repeatedly the good conduct of his enemy which is pure, clean

and free from defilement, and which inspires confidence and clarity of mind and suppresses the hatred when remembered.

(i) For a certain man may have good control over his bodily behaviour. His calmness in bodily behaviour is noticed by everyone as he discharges many of his duties, large and small. But he is not calm in his verbal and mental behaviour. Then the latter should be ignored and his calmness in bodily behaviour remembered.

(ii) Another man has good control over his verbal behaviour, and his control is known to all. He is naturally clever at welcoming and greeting people, talking pleasantly and congenially. He is friendly and easy to talk with. He expounds the dhamma with a sweet voice and gives explanations of the Dhamma with well-rounded phrases and details. However, his bodily and mental behaviours are not controlled. Then the latter should be ignored and his pleasant verbal behaviour remembered.

(iii) Another man has good control over his mental behaviour, and his control is known to all. For when one who is uncontrolled in mind pays homage at a shrine or at a Bodhi tree or to Elders, he does not do it carefully, and he sits in the Dhamma-preaching pavilion with mind astray or nodding. On the other hand, one whose mind is controlled, pays homage carefully and respectfully, listens to the Dhamma attentively with a strong desire to understand it. However, his bodily and verbal behaviours are not controlled. In this case the latter should be ignored and his calmness in mental behaviour remembered.

(iv) There may also be a person in whom none of the mental, verbal and bodily behaviours are controlled. Then compassion for such a person should be aroused thus: " Though

he is going about in the human world now, nevertheless after a certain number of days he will find himself in one of the eight great hells or the sixteen minor (*Ussada*) hells." For resentment subsides too through compassion.

(v) In yet other persons all the mental, verbal and bodily behaviours are controlled. Then he can recollect any of the three behaviours in such a person, whichever he likes, repeatedly. The development of loving kindness in such a person is easy.

And, in order to make this meaning clear, the **Āghātaṭṭivinaṇṇa Sutta** (*Aṅguttara iii, 185*) should be expanded: " Friend, five are the ways of removing hatred by which one ought entirely to remove the hatred that has arisen in one's mind."

#### **4 Ten Ways to Admonish Oneself to Discard Resentment**

(i) If your enemy hurts you, he can hurt only your body but not your mind which is not his domain. Why do you hurt your mind and gladden your enemy by getting angry with him?

(ii) When you went forth to become a bhikkhu, you left your family and relatives who were in tears and who had been kind and helpful to you. So why don't you leave your enemy, the anger, which possesses you like a fierce ogre and brings much harm to you?

(iii) Oh upright person, you have been guarding your virtues to maintain your morality pure. Yet you are caressing your anger which gnaws the very roots of your virtues - viz., moral shame (*hiri*), moral dread (*ottappa*), patience (*khantī*), lovingkindness (*mettā*) and compassion (*karuṇā*). Who is there such a fool like you?

(iv) Oh learned man, you are angry for someone has done some wicked deed to hurt you. Why do you want to copy that person by committing wicked deeds by yourself?

(v) Oh learned man, a stranger, your enemy, does an unpleasant thing to annoy you and to arouse your anger. Why do you fulfil his joy by letting your anger spring up?

(vi) Oh upright person, you, being angry, may or may not be able to cause harm to your enemy. But certainly you are now inflicting pain on yourself by being angry.

(vii) If your anger-blinded enemies set out to tread the unprofitable path of woe, why do you intend to follow them heel to toe by getting angry too?

(viii) Relying on anger as his master and by the influence of anger your enemy has done you harm. Cut off that anger which is the master of your enemy. Why do you harass yourself by getting angry with your enemy who is just a slave of anger?

(ix) Since the ultimate realities that form the aggregates of your enemy last for a very short moment, those aggregates of the enemy by which the unpleasant act was done to you have already ceased. So now with what aggregates of your enemy that you are being angry?

(x) When someone inflict pain on another, to whom other than the one who is the object of infliction can the one inflicting pain cause pain to arise? Since you are the object of infliction, you are also the cause of pain. Thus both the enemy who inflicts pain and you who is the object of infliction are the causes of pain. So why are you angry with only the enemy who inflicts pain on you? Why don't you get angry with yourself who is also the cause of pain? The meditator should also admonish himself in this way to get rid of resentment.

### **5 Reflecting on the Fact that only One's Kamma is One's own Property**

If in spite of his self-admonition his resentment or hatred does not subside, then he should review the fact that he himself and the other are owners of their kammās, i. e., volitional actions.

Herein, he should first review this in himself thus: "Now what is the point of getting angry with another man? Will not this angry action of yours which has hate as its origin lead to your harm? For you are the owner of your kamma, the heir of your kamma, having kamma as your parent, kamma as your kin, kamma as your refuge; you will become the heir of whatever kamma or volitional action you do. (*A, iii, 186*)

" And this kamma which arises by the power of hate (*dosa*) is not capable of bringing about Buddha-knowledge, Paccekabuddha-knowledge, Arahant-knowledge, or any of the attainments such as those of the Brahmā, the Sakka, the universal monarch, or a regional king, etc. But rather it will lead you to the eaters of scraps, etc., and to the manifold suffering in hells. You who do such an unwholesome action are like a man who seizes with both hands live coals or excrement in order to strike another man therewith, but who first burns and befouls himself."

Having reviewed the ownership of kamma in himself in this way, he should review it in the other also. " And what is the point of his getting angry with you? Will it not lead to his own harm? For he is the owner of his kamma, the heir of his kamma, having kamma as his parent, kamma as his kin, kamma as his refuge; he will become the owner of whatever kamma or volitional action he does.

" And this is not the kind of kamma that will bring him to full enlightenment, to Paccekabuddha-knowledge, Arahant-knowledge, or to any such position as the status of Brahmā or Sakka, or to the throne of a universal monarch or a regional king, etc. But rather it will lead him to his fall from the Dispensation, even to the status of the eaters of scraps, etc., and to the manifold suffering in hells. By doing this he is like a man who wants to throw dust at another against the wind and throws it on himself."

For this is said by the Blessed One:

*" He who does wrong to a pure, noble man who is free from all defilements will find the evil action to come back to him just as fine dust thrown against the wind." (Dh. 125)*

## **6 Reflecting on the special Qualities of the Buddha's former Conduct**

If resentment does not subside in him when he reviews on the ownership of kamma, then he should reflect on the special qualities of the Blessed One's former conduct.

Here is the way of reviewing it: " Bhikkhu, is it not the fact that when your master was a Bodhisatta, before he was fully enlightened, while he was still fulfilling the Ten Perfections during the four incalculable aeons and a hundred thousand world-cycles, he did not allow hate to corrupt his mind even when his enemies tried to murder him on various occasions?

" For example, in the **Sîlava Birth** story (*Jā. i, 261*), a wicked minister of King Sîlava, who committed adultery with his queen, persuaded the king of a neighbouring country to seize his great kingdom. When his ministers tried to revolt against the enemy king, he did not allow them to lift a weapon. Again when he was buried, along with his one thousand min-

isters, up to the neck in a charnel ground he had no thought of hate against the enemy. When jackals came scraping out the earth to devour corpses, he made a heroic effort to save his life. Then with the help of an ogre, who appreciated his just decisions in court, he went to his palace bedroom, and saw his enemy king lying on his own bed. Again he was not angry and treated the enemy as a friend, undertaking a mutual pledge not to harm each other. Then he exclaimed:

*" Dear friends, a wise man should not lose heart and should make a wish for his welfare in an innocent way. I did not slacken my effort even when I was in great distress. I wished to be restored as the king of my country without causing harm to any body. And I saw myself as I had wished to be."*

In the **Khantivādī Birth story** (*Ja. iii, 39*) the Bodhisatta ascetic was asked by the foolish king of Kāsi (Benares): "What do you preach, monk?" The ascetic replied, " I teach the doctrine of forbearance." The king had him beaten with whips of thorns and had his hands and feet cut off. Yet he felt not the slightest anger against the king.

It is perhaps not so wonderful that an adult who had gone forth into a homeless life should have acted in that way; but also as an infant he did so. For in the **Cūla-Dhammapāla Birth Story** (*Ja. iii, 181*), he was just an infant who could only lie on his bed. Yet his father, King Mahāpatāpa, ordered his hands and feet to be cut off like four bamboo shoots. His mother lamented over him thus:

*" Oh my son Dhammapāla, you are the heir to all the earth. Yet your tender hands and feet, bathed in sandalwood, are severed. O king, my breath is choking me!"*



But his father, still not satisfied, gave the order that his son's head be cut off as well. Even then the infant Dhammapāla had not a trace of hate since he had firmly resolved thus: "Now's the time to restrain equally towards your father who is having your head cut off, towards the man who will behead you, towards your lamenting mother and towards yourself. Be impartial towards these four persons."

And it is perhaps not so wonderful that one who had become a human being should have acted in that way; but also as an animal he did so. For when the Bodhisatta was the elephant called **Chaddanta**, he was pierced in the navel by a poisoned arrow. Even then he restrained his mind and allowed no hate towards the hunter who had wounded him to corrupt his mind. He addressed his foe without anger thus:

"O friend, why did you shoot me with the arrow? What benefits will you get for killing me? What is the reason? Who sent you to kill me?"

When he was told " Sir, I have been sent by the chief queen of the king of Kasi to get your tusks," he cut off his own glittering tusks and gave them to the hunter to take them to the queen in order to fulfil her wish. (*Jā. v, 51*)

And when the Bodhisatta was the **Great Monkey**, he saved a man from a mountain chasm. While he was resting near the man, the man thought, " This big monkey, like other forest animals, will serve human beings as food. Why shouldn't a hungry man like me kill the great monkey and eat some of his flesh? I shall take along the remaining meat as a provision to cross this hard journey."

Then he picked up a big stone and dashed it on the monkey's head, breaking the head. The monkey quickly got

up, looked at him with eyes full of tears and said, " Oh good sir, you should not act like this. You should stop others not to do such an evil action. Am I not your benefactor since I have saved your life?"

With no hate in his mind and regardless of his own pain, the monkey jumped from tree to tree, guiding the man to the end of his jourey. (*Jā, v, 71*)

Again when the Bodhisatta was the **Royal Nāga** (dragon) **Bûridatta**, he took uposatha (sabbath) precepts and lied down on the top of an anthill. A brahman snake-charmer sprinkled medicinal charms on his body. The charms burned him like the fire that destroys the world. He was then put in a basket, carried all over jambûdîpa and made to dance. Yet he had no trace of hate for that brahman according to his words:

*" While I was put into the basket, I was trampled on and pushed down with his hands. Yet I had no hate for the Ālambāna (snake charmer) lest I should break my sabbath precepts."*

(*Jā. vi, 157*)

Again when the Bodhisatta was the **Royal Dragon Campeyya**, a snake charmer caught him and treated him very cruelly. Yet he let no hate spring up in his mind according to the words of the Buddha:

*" While I was the Royal Nāga Campeyya, I lived according to the law and observed uposatha precepts. A snake charmer caught me and played with me at the royal gate. Whatever hue he might conceive - blue, yellow and red - I changed the colour of my body accordingly. I could turn dry land into water, and water into dry land. If I had let hate arise in my mind, I could have burnt him into ash at a glance. If I had lost self control, I might have broken my sabbath precepts. And one who has fallen away from virtue cannot attain the highest goal."*

(*Jā. iv, 454*)

Again when the Bodhisatta was the **Royal Dragon Saṅkhapāla**, sixteen hunters pierced his body at eight places with sharp spears, inserted thorny creepers through the open spear-wounds, lifted him up with a rope passed firmly through the nose, and carried him with a pole. He endured great pain from his body being dragged along the rough surface of the ground.

Though he had the power to turn the hunters, the whole lot of them, into ashes with a mere glance, were he to look at them in anger, yet he did not even show the least trace of hate on opening his eyes, according as it is said:

*" O Āḷāra, I regularly kept the Holy Day By observing uposatha precepts on the Fourteenth and the Fifteenth Waxing Days. One day while I was keeping my holy vow, sixteen hunters came, holding stout spears, a strong rope and a firm noose. The ruffians pierced my nose and my body, passed the rope through the slit in the nose and dragged me along by it. Although I suffered great pain and had to endure untold agony, I did not allow hate to disturb my Holy Day." (Jā. v, 172)*

And the Bodhisatta performed not only these wonders but also many others too as those told in the **Mātuposaka Birth Story** (*Jā. iv, 90*). Now it is most improper and unbecoming to you to harbour thoughts of resentment against your enemy, since you have acknowledged as your Teacher, the Blessed One, who has reached omniscience and who has in the special quality of tolerance no equal in the whole world with its deities.

Thus the meditator should admonish himself by recollecting the special quality of patience of the Buddha in his former existences.

## 7 Recollecting the Anamatagga Sutta

If, in spite of such reflections on the special qualities of the Teacher's former conduct, the resentment still does not subside in him, since he has been so long a slave to defilements, then he should review the Suttas that deal with the beginninglessness of the round of rebirths (*samsāra*).

*Here is what is said: "Bhikkhus, it is not easy to find a being who has not formerly been your mother-----your father-----your brother-----your sister-----your son-----your daughter.-----" " (S,ii, 189-190)*

Consequently the meditator should think of his enemy thus: "This person, it seems, as my mother in the past carried me in her womb for ten months and removed from me without disgust as if it were yellow sandalwood my urine, excrement, spittle, snot, etc. She played with me in her lap, nourished me and carried me about in her hip.

"And this person as my father went by goat path and paths rough with stakes to pursue the trade of merchant. He risked his life for my sake. He went to war where the battle was in array on both sides. He went out in his boat on the high sea and did other difficult deeds. He amassed wealth in various ways with the object of bringing up his children, and so he brought me up. So it is unbecoming for me to harbour hate for him in my heart."

## 8 Reviewing the Advantages of Lovingkindness

If he is still unable to pacify his resentment by recollecting the Anamatagga Sutta, he should then review the advantages of lovingkindness.

"Now you who have gone forth into homelessness, has it not been said by the Exalted One thus: "Bhikkhus, when the mind-deliverance of lovingkindness is cultivated, devel-

oped, much practised, made the vehicle, made the foundation, established, consolidated, and properly undertaken, eleven advantages can be expected. What are they?

- 1 He sleeps soundly and peacefully.
- 2 He wakes up comfortably and cheerfully.
- 3 He dreams no evil dreams.
- 4 He is loved by human beings.
- 5 He is loved by non-human beings including animals and deities.
- 6 Deities guard him as parents guard their child.
- 7 Fire, poison and weapon do not affect him.
- 8 He can easily concentrate his mind.
- 9 The expression of his face is serene and cheerful.
- 10 He never dies in bewilderment. He passes away undeluded as if falling asleep.
- 11 If he penetrates no higher than the attainment of metta-jhāna, i.e., if he fails to attain Arahantship, then he will be reborn as a brahman when he passes away. (*A. v. 342*)

If you do not calm down your resentment, you will be denied these advantages."

## 9 Resolution into Elements

But if the meditator is still unable to get rid of his resentment, he should try to resolve his enemy into elements. How?

"Now you who have gone forth into homelessness, when you are angry with him, what is it you are angry with? Is it head hairs you are angry with? or body hairs? or nails?---- or is it urine you are angry with?

"Or alternately, is it the element of extension (*pathavi*) in the head hairs, etc., that you are angry with? or the element of cohesion (*āpo*)? or the element of heat (*tejo*) ? or the element of motion (*vāyo*) that you are angry with?"

" Or among the five aggregates (*khandhas*) or the twelve bases (*āyatanas*) or the eighteen elements (*dhātus*) with respect to which this person is called by such and such a name, which then is it that you are angry with? Are you angry with the material aggregate (*rûpakkhandha*)? or the feeling aggregate (*vedanakkhandha*)? or the perception aggregate (*sañkhārakkhandha*)? or the consciousness aggregate (*viññānakkhandha*) that you are angry with?"

"Or alternately , is it the eye-base (*cakkhāyatana*) that you are angry with? or the ear base (*sotāyatana*)? or the visible-object base (*rûpāyatana*) you are angry with? or the mind base (*manāyatana*) you are angry with? or the mental-object base (*dhammāyatana*) you are angry with?"

"Or alternately, is it the eye element (*cakkhudhātu*) that you are angry with? or the visible-object element (*rûpadhātu*)? or the eye-consciousness element (*cakkhuvīññāṇa dhātu*)?---  
- or the mind element (*manodhātu*)? or the mental-object element (*dhammadhātu*)? or the mind-consciousness element (*manovīññāṇadhātu*) that you are angry with?"

When a meditator resolves his enemy into elements in this way, his anger finds no foothold, like a mustard seed on the point of an awl or a painting in the sky.

## 10 Exchanging Gifts

But if he cannot analyze his enemy into elements, he should perform the sharing of gifts: he should give to the hostile person what belongs to himself and receives what belongs

to that person. However, if the other's livelihood is not pure and his gifts are not proper to be used, he should give from his own.

If he does so, his hatred of that person must certainly subside. And the anger of the hostile man which has been pursuing him since his past existences subsides at that very moment.

An appropriate incident should be cited here. The **Elder Piṇḍapātika** had been ousted from his bed three times by a hostile Mahāthera in Cittalapabbata Monastery. The Elder gave an almsbowl to the senior monk, saying: "Venerable sir, this bowl worth eight ducats was given to me by my mother who is a lay devotee, and it is rightly obtained. Let the good lay devotee acquire merit, sir." The grudge in the senior monk instantly subsided.

So powerful is this alms-giving! And this has been said by the Blessed One:

*Adantadamanam dānam, dānam sabbattha sādhamam.  
Dānena piyavācāya, unnamanti namanti ca.*

"Alms-giving tames untamed men. It can accomplish all kinds of benefits - mundane as well as supramundane. By gifts and by speaking pleasant sweet words, men can raise their heads and their popularity while receivers bow towards them."

### **Breaking Down the Barriers between Persons** *(Sîmāsamheda)*

When his resentment towards the hostile person has been thus allayed, then he can turn his mind with lovingkindness towards that person too, just as towards a dear person, a very dear friend, and a neutral person.

Then he should break down the barriers between persons by developing lovingkindness towards the following four types of persons over and over again until he can establish mental impartiality towards them:

- |   |           |   |                             |
|---|-----------|---|-----------------------------|
| 1 | Atta      | - | oneself,                    |
| 2 | Piya      | - | a dear person,              |
| 3 | Majjhatta | - | a neutral person, and       |
| 4 | Verî      | - | an enemy or hostile person. |

The characteristic of breaking down the barriers is this: Suppose one is sitting in a place with a dear person, a neutral person, and a hostile person. Then bandits come and say, "Give us a man; we will kill him and use the blood of his throat as an offering."

Now if that person thinks, "Let them take me or this one or that one," he has not broken the barriers between these four persons yet. Why? Because he seeks the harm of him whom he wishes to be taken away and seeks the welfare of the others.

But when he does not see a single one among the four people to be given to the bandits and he directs his mind impartially towards himself and towards the other three, then he has broken down the barriers between persons.

When a person, in developing lovingkindness, sees no difference between himself and the other three types of persons, then to him the barriers between the four types of persons break down. He can fill the whole world of men and deities with equal love which knows no boundaries. He is more distinguished than a person who is not skilful in lovingkindness.

To develop *sîmasâmbheda*, the meditator develops lovingkindness towards himself for some time, then towards



a dear person up to the third rūpāvacara jhāna, towards a neutral person also up to the third rūpāvacara jhāna, and then to a hostile person. Since he has already allayed his resentment towards his enemy, he should pervade his enemy with lovingkindness until he reaches the third rūpāvacara jhāna. He should continue radiating lovingkindness in the same way towards his remaining enemies of the same sex as him.

Then he practises to be skilful in loving - kindness by developing lovingkindness equally, i.e. to the third mettā-jhāna, towards all the four types of persons, that is to say, himself, a dear person, a neutral person and an enemy.

First he develops the fourth jhāna that he has already attained in *ānāpānassati* or *white-kasiṇa* meditation. Next he pervades himself with lovingkindness for a few minutes. Then he visualizes a dear person and develops lovingkindness towards this person up to the third jhāna. Next he visualizes a neutral person and develops lovingkindness towards this person up to the third jhāna. Next he visualizes an enemy and develops lovingkindness towards this person up to the third jhāna.

Then again he develops lovingkindness towards himself, towards another dear person, towards another neutral person, and towards another enemy as before. He repeats this procedure again and again changing the dear person, the neutral person and the enemy each time. He practises to maintain lovingkindness equally towards the four types of persons, always going to the third jhāna in developing lovingkindness towards the dear person, the neutral person and the enemy in each of the four ways.

When he, in developing lovingkindness, sees no difference between himself and the other three types of persons, then he has broken the barriers between persons and attained *sīmāsambheda*.

### Developing 528 Modes of Mettā

According to *Visuddhimagga (i,302)* the attainment of *sîmāsambheda* is successful only in one who reached jhāna in developing lovingkindness. Again the development of 528 modes of mettā can be fully successful only in one whose mind has reached absorption and who attained *sîmāsambheda* in developing lovingkindness.

According to *Paṭisambhidā Pāli*, in developing 528 modes of mettā:

- (1) The mind-deliverance of loving-kindness (*mettācetovimutti*) is practised with unspecified persons in five ways;
- (2) The mind-deliverance of loving-kindness is practised with specified pervasion in seven ways;
- (3) The mind-deliverance of loving-kindness is practised with directional pervasion in ten ways.

*(Ps. ii, 130)*

#### A. Anodhiso Phāranā Mettā Cetovimutti

The mind-deliverance of lovingkindness is practised with unspecified pervasion in 5 ways:

- |  |                                       |
|--|---------------------------------------|
| 1 <i>Sabbe sattā</i>                   | - all living beings,                  |
| 2 <i>Sabbe pāṇā</i>                    | - all breathing beings,               |
| 3 <i>Sabbe bhūtā</i>                   | - all creatures with distinct bodies, |
| 4 <i>Sabbe attabhāva pariyāpannā</i> - | all beings who have a personality;    |

These five kinds of unspecified beings are pervaded with lovingkindness in four ways each:

1. *Sabbe sattā* (1) *averā hontu,*  
(2) *avyāpajjhā hontu,*

(3) *anighā hontu,*

(4) *sukhi attānam pariharantu.*

1. May all living beings be

(1) free from danger (cultivate up to 3rd jhāna)

(2) free from mental suffering (cultivate up to 3rd jhāna)

(3) free from bodily pain (cultivate up to 3rd jhāna)

(4) May they be able to take care of themselves healthily and happily. (cultivate up to 3rd jhāna)

2. Repeat with the remaining four types of persons.

(a) Total modes of mettā = 5 types of persons x 4 ways  
= 20 modes of mettā

### B. Odhiso Phāraṇā Mettā Cetovimutti

The mind-deliverance of lovingkindness is practised with specified pervasion in 7 ways:

- 1 *Sabbā itthiyo* - all female beings,
- 2 *Sabbe purisā* - all male beings,
- 3 *Sabbe ariyā* - all noble persons,
- 4 *Sabbe anariyā* - all not noble persons or worldlings
- 5 *Sabbe devā* - all deities or gods,
- 6 *Sabbe manussā* - all human beings,
- 7 *Sabbe vinipatikā* - all woeful beings in four lower abodes;

These seven kinds of specified beings are pervaded with lovingkindness in four ways each:

1. *Sabbā itthiyo* (1) *averā hontu,*  
(2) *avyāpajjhā hontu,*  
(3) *anighā hontu,*  
(4) *sukhī attanam pariharantu.*

1. May all female beings be

(1) free from danger (cultivate up to 3rd jhāna)

(2) free from mental suffering (cultivate up to 3rd jhāna)

- (3) free from bodily pain (cultivate up to 3rd jhāna)  
 (4) May they be able to take care of themselves healthily and happily. (cultivate up to 3rd jhāna)
2. Repeat with the remaining six types of beings.  
 (b) Total modes of mettā = 7 types of beings x 4 ways  
 = 28 modes of metta  
 (a) + (b) Total modes of metta = 20 + 28 = 48

### C. Disā Phāraṇā Mettā Cetovimutti

The mind-deliverance of lovingkindness is practised with directional pervasion in ten ways:

1. Puratthimāya disāya - the eastern direction
2. Pacchimāya disāya - the western direction
3. Uttarāya disāya - the northern direction
4. Dakkhiṇāya disāya - the southern direction
5. Puratthimāya anudisāya - the south-east direction
6. Pacchimāya anudisāya - the north-west direction
7. Uttarāya anudisāya - the north-east direction
8. Dakkhiṇāya anudisāya - the south-west direction
9. Heṭṭhimāya disāya - in the downward direction
10. Uparimāya disāya - in the upward direction

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāva pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā averā hontu, avyāpajjhā hontu, anīghā hontu, sukkhī attanaṃ pariharantu.

1. May all living beings in the eastern direction be
  - (1) free from danger (cultivate up to 3rd jhāna)
  - (2) free from mental suffering (cultivate up to 3rd jhāna)
  - (3) free from bodily pain (cultivate up to 3rd jhāna)
  - (4) be able to take care of themselves healthily and happily. (cultivate up to 3rd jhāna)

Repeat with the remaining eleven kinds of beings.

$$(b) \text{ Total modes of mettā} = 12 \text{ kinds of beings} \times 4 \text{ ways} \\ = 48$$

2. May all living beings in the western direction be

(1) free from danger (cultivate up to 3rd jhāna)

(2) free from mental suffering (cultivate up to 3rd jhāna)

(3) free from bodily pain (cultivate up to 3rd jhāna)

(4) able to take care of themselves healthily and happily.  
(cultivate up to 3rd jhāna)

Repeat with the remaining eleven kinds of beings.

$$\text{Total modes of mettā} = 12 \text{ kinds of beings} \times 4 \text{ ways} \\ = 48$$

3 to 10. Repeat as above for the remaining eight directions.

$$(c) \text{ Total modes of mettā for 10 directions} = 48 \times 10 \\ = 480$$

$$(a) + (b) \text{ Total modes of mettā without} \\ \text{specifying direction} \text{-----} = 48$$

$$(a) + (b) + (c) \text{ Total modes of mettā} \text{-----} = 528$$

So altogether there are 528 modes of mettā absorptions. If one lives with any one of these absorptions pervading all beings with lovingkindness, then one is living in the divine abiding.

It is described in *Dīghanikāya* (D. i, 250) and *Vibhaṅga* (Vbh. 272) as follows:

" *Mettāsahagatena cetasā ekam disam pharittvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbavantam lokam mettāsahagatena cetasā vipulena mahaggatena appamaṇena averena avyāpajjhena pharittvā viharati.* "

*" He dwells pervading one direction with his heart endowed with lovingkindness, likewise the second direction, likewise the third direction, likewise the fourth direction and so above, below, and around; everywhere and equally without any discrimination between various types of beings he dwells pervading the entire world with his heart endowed with lovingkindness, abundant, exalted, measureless, free from enmity, and free from affliction".*

### **The Benefits of Developing Lovingkindness**

When a meditator develops the mind-deliverance of lovingkindness, i.e. mettājhāna, through any one of 528 mettājhānas, he enjoys the eleven benefits described in the way beginning "He sleeps in comfort."

#### *1 He sleeps in comfort.*

He does not sleep a bad sleep like other people, turning from side to side and snoring harshly. He falls asleep as though entering a jhāna attainment.

#### *2 He wakes in comfort.*

He does not awake uncomfortably, groaning and yawning and turning over as others do. He wakes comfortably without contortions, like a lotus opening.

#### *3 He dreams no evil dreams.*

When he dreams, he sees good dreams, as though he were worshipping a pagoda, making an offering, or listening to the Dhamma. But he does not see evil dreams as others do, as though being surrounded by bandits, threatened by wild beasts or falling into a chasm.

#### *4 He is dear to human beings.*

He is loved by human beings as a pearl necklace dangling on the chest or a wreath of flowers worn on the head.

5. *He is dear to non-human beings.*

He is also loved by deities and ogres. How? Just as deities loved the **Elder Visākha**. He was a rich man in Pāṭaliputta (Patna). While he was living in Pāṭaliputta, he heard this report daily: " Tambapaṇṇi Island (Sri Lanka) is adorned with garlands of shrines and gleams with yellow robes. There one may sit or lie down at any place one likes. Agreeable weather, suitable dwellings, sociable people - all these are easy to get there."

He handed over his property to his family and left home with only a ducat (coin) wrapped in the hem of his garment. He lived for a month on the sea-shore waiting for a boat. He was skilful in trading. He made a thousand ducats by buying goods here and selling them there in a legal way.

In due course he reached the Mahāvihāra monastery in Sri Lanka and asked for ordination. While he was led to the ordination-hall, the one thousand coins dropped out from under his belt to the ground. When asked ' What is that?', he replied "It is one thousand ducats sirs".

They told him, " Lay brother, it is not possible to distribute them once you are ordained. Distribute them now."

Then he said, " Let none who come to my ordination ceremony depart empty handed." He gave away all the money to lay-persons.

Five years passed by after his ordination , and he became familiar with the two Mātikas. He celebrated the *Pavāraṇā* at the end of the Rain Retreat. And after learning a suitable meditation subject, he wandered from one monastery to another, staying for four months in each monastery, leading an agreeable life. He abided by the *vinaya rules* and possessed all the good qualities a righteous person should possess.

On his way to Cittalapabbata monastery he came to a road fork and stood wondering which way to take. A deity who lived in a rock held out a hand pointing out the right way.

He resided at the Cittalapabbata monastery for four months. Then he lay down thinking "I shall depart in the morning." A deity residing in a rose-apple tree at the end of the walk sat on a step of the stairway and wept.

The Elder asked, "Who is that?"

"Sir, I am the guardian deity of the rose-apple tree."

"What are you weeping for?"

"Because you are going away."

"What good does my living here do to you?"

"Venerable sir, deities receive lovingkindness from you and they develop lovingkindness towards one another. When you are gone, they will start quarrels and speak harshly to one another."

"If you can live at peace because of my living here, that is good."

So he stayed there another four months. Then he again thought of leaving, and the deity wept as before. So the Elder lived on there, and it was there that he attained Nibbāna.

This is how a person who lives in lovingkindness is dear to non-human beings.

6 *Deities guard him.*

Deities guard him as parents guard their son.

7 *Fire, poison and weapons do not affect him.*

Fire does not burn the body of him who lives in lovingkindness. When Sirimā, the courtesan, poured boiling butter over the head of Uttarā, it did not burn Uttarā as she was radiating lovingkindness to Sirimā.



Also poison does not enter the body of one radiating lovingkindness as in the case of the **Elder Cūlasiva**, the Samyutta Reciter. Besides weapons do not affect the body of one developing lovingkindness as in the case of the novice **Saṅkicca**.

*(Dh.A,ii, 249)*

Herein, teachers tell the story of a cow with a calf. A hunter threw a long-handled spear at the cow. It struck the body of the cow and was curled into rolls like a palm-leaf. It happened so not by the strength of access-jhāna, nor by the strength of metta-jhāna, but just by the strength of her thoughts of love for her calf. So mightily powerful is lovingkindness!

8 *His mind is easily concentrated.*

He who lives in lovingkindness can concentrate his mind quickly. There is no sluggishness in him.

9 *The expression of his face is serene.*

He has a calm and serene countenance, like a ripe palm fruit about to fall from the stalk.

10 *If he penetrates no higher he will be reborn in the Brahmā world.*

If he is not able to attain Arahantship in the present existence, he will be reborn in the Brahmā heaven after death, as one who wakes up from sleep.

### **Developing Compassion**

*(Karunā bhāvanā)*

A meditator who wants to develop compassion, if he is a beginner, should sever the impediments and learn the meditation subject. Then, when he has done the work connected with the meal and got rid of any dizziness due to it, he should seat himself comfortably on a well-prepared seat in a secluded place.

To start with he should review the danger in lack of compassion and the advantage in compassion. Then in developing compassion he should not begin first with beloved persons or others. For one who is dear, simply retains the position of one who is dear, a very dear companion retains the position of a very dear companion, one who is neutral retains the position of one who is neutral, an unloved person retains the position of an unloved person, and an enemy retains the position of an enemy. Those of the opposite sex, and the dead are not the field for developing compassion.

*In the Vibhaṅga it is said, " And how does a bhikkhu dwell pervading one direction with his heart full of compassion? Just as he would feel compassion on seeing an unfortunate person in misery and in poor circumstances, so he pervades all persons with compassion" (Vbh. 273)*

Therefore first of all, on seeing a wretched man, unlucky, unfortunate, in extreme misery, in poor condition, unsightly, with hands and feet cut off, sitting in the shelter for the helpless with a begging-cup placed before him, with a mass of maggots oozing from his arms and legs, and moaning, compassion should be developed towards him in this way: "This unfortunate being is indeed in extreme misery: it would be nice if he could be freed from this suffering!"

But if he does not encounter such a person, then he can arouse compassion for an evil-doing person, even though he is happy, by comparing him to one about to be executed. How?

Suppose a thief has been caught with stolen goods, and in accordance with the king's order to execute him, the king's men bind him and lead him off to the place of execution, giving him a hundred lashes at all the cross-roads. And

people give him food hard and soft, flowers, scent, unguents, and betel to chew. Although he goes along eating and enjoying these things as though he were happy and well off, no one would consider him as really happy and wealthy. On the contrary people feel compassion for him, thinking: "This poor fellow is now about to die: every step he takes brings him nearer to death".

So too a bhikkhu or person whose meditation subject is compassion should arouse pity for an evil doing person even if he is happy: " Though this fellow is now happy, cheerful, enjoying his wealth, still for want of even one good deed done now in any one of the three doors of action, he may soon experience untold suffering in a woeful abode."

Then in the same way he should develop compassion towards a dear person, next towards a neutral person, and next towards an enemy. But if resentment towards the enemy arises, he should subdue it in the way described under lovingkindness.

Among those to whom the meditator is developing compassion, someone may have performed many meritorious deeds. But when the meditator sees or hears that he has been overtaken by one of the kinds of ruin such as the ruin of relatives, health or property, he deserves the meditator's compassion. And even if he has not met with such ruin, the meditator should pity him, saying, "Indeed he is in misery since he cannot escape the misery of the round of births."

Thus developing compassion in all respects, the meditator should break down the barriers between the four kinds of persons, that is to say, himself, the dear person, the neutral person and the enemy in the way already described in developing lovingkindness. Then cultivating that sign of *simasāmbheda*, developing it and repeatedly practising it, he

should develop the third rūpāvacara jhāna in compassion according to the fourfold jhāna method towards all living beings.

Then he should practise karuṇā-bhāvanā with the versatility of unspecified pervasion in five ways, specified pervasion in seven ways, and directional pervasion in ten ways, developing the third jhāna in all cases in the same way as described under lovingkindness.

When the meditator develops the mind-deliverance of compassion through any one of these absorptions, he is said to be living in the sublime state, and he enjoys the eleven advantages described as 'He sleeps in comfort,' etc., under lovingkindness.

### **Developing Gladness** *(Muditā Bhāvanā)*

One who begins the development of gladness should not start with the dear person and the others. For a dear person, just because of his being loved, is not a proximate cause of gladness, much less the neutral person and the enemy. Persons of the opposite sex, and the dead are not the field for developing gladness.

A very dear friend, however, can be the proximate cause for it. Such a friend is spoken of in the Commentary as a 'boon companion' or 'joking companion' (*soṇḍasahāya*). He is constantly glad; he laughs first and speaks afterwards. So he should be the first to be pervaded with gladness.

Or on seeing or hearing about a dear person being happy, well-off, and cheerful, gladness can be aroused thus: "This being is indeed joyful. How good, how excellent".

"Yathāladā sampattito - May his gain and prosperity remain with him for a long time". For this is what is referred to in the *Vibhaṅga*: "And how does a bhikkhu dwell pervading one direction with his heart full of gladness? Just as he would be glad on seeing a dear and beloved person, so he pervades all beings with gladness." (*Vibhaṅga* 274)

Even if his boon companion or the dear friend was happy in the past but is now unfortunate, miserable, and in bad situation, gladness can still be aroused by remembering his past happiness and apprehending his glad aspect in this way: "In the past he had great wealth, a great following, and he was always glad." Or gladness can be aroused by apprehending the future glad aspect in him this way: "In the future he will again enjoy similar success and will go about happily with a great following."

Having thus aroused gladness with respect to a dear person, he can then develop it successfully towards a neutral person, and after that towards an enemy. But if resentment towards the enemy arises in him, he should make it subside in the same way as described under lovingkindness.

Thus developing gladness in all respects, the meditator should break down the barriers between the four kinds of persons, that is to say, himself, the dear person, the neutral person and the enemy. Then cultivating that sign of *sīmasāmbheda*, developing it and repeatedly practising it, he should develop the third rūpāvacara jhāna in gladness according to the fourfold jhāna method towards all living beings.

Then he should practise muditā-bhāvanā with the versatility of unspecified pervasion in five ways, specified pervasion in seven ways, and directional pervasion in ten ways,

developing the third jhāna in all cases in the same way as described under lovingkindness.

When he develops the mind-deliverance of gladness through any one of these absorptions, he is said to be truly living in the sublime state, and he enjoys the eleven advantages described as "He sleeps in comfort," etc., under lovingkindness.

### **Developing Equanimity** *(Upekkhā Bhāvanā)*

One who wants to develop equanimity must have already obtained the third jhāna [in the fourfold jhāna method] in lovingkindness, compassion, and gladness. He should emerge from the third jhāna, after he has made it familiar, and he should see danger in the former three divine abidings.

Now the former three divine abidings are linked with attention given to the enjoyment of beings in the way beginning "May all beings be happy". They have hatred and love as their neighbours, and their association with joy and bliss make them gross. And he should also see the advantage in equanimity because it is peaceful.

Then he should arouse equanimity (*upekkhā*) by looking on with equanimity at a person who is by nature neutral to him. He should set up even-mindedness, that is equanimity without love and hatred and also without compassion and gladness. Then he should proceed to set up equanimity at a dear person, at a neutral person, and next at an enemy.

This is true for it is said in *Vibhaṅga* thus: "And how does a bhikkhu dwell pervading one direction with his heart full of equanimity? Just as he would feel equanimity on seeing a person who is neither beloved nor unloved, so he pervades all beings with equanimity" (*Vbh.* 275)

Therefore he should arouse equanimity first towards the neutral person, and then towards the dear person, then towards the boon companion, and then towards the enemy. Next he should break down the barriers between persons through equanimity of mind towards the persons, and himself as the fourth.

Then cultivating that sign of *sîmâsambheda*, developing it and repeatedly practising it he should develop the fourth *rûpâvacara jhâna* in equanimity towards all living beings.

Next he should practise *upekkhâ-bhâvanâ* with the versatility of unspecified pervasion in five ways, specified pervasion in seven ways, and directional pervasion in ten ways, developing the fourth *jhâna* in all cases in the same way as described under lovingkindness.

When the meditator develops the mind-deliverance of equanimity through any one of these absorptions, he is said to be living in the sublime state, and he enjoys the eleven advantages described as "He sleeps in comfort," etc., under lovingkindness.

### References

1. *'Visuddhimagga'* by *Bhaddantâcariya Buddhaghosa*, translated into Myanmar by *Ven. Nandamâlâ*, Vol. II, pp. 1-56.
2. *'Visuddhimagga'* by *Bhaddantâcariya Buddhaghosa*, translated into Myanmar by *Ven. Sobhana*, Vol. II, pp. 416-478.
3. *'The Path of Purification'* (*Visuddhimagga* by *Bhaddantâcariya Buddhaghosa*), translated into English by *Bhikkhu Nāṇamoli*, Singapore Buddhist Meditation Centre, pp. 321-344.

- 4 *'The Path of Purity' (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated into English by Pe Maung Tin, PTS, pp. 340-365.*

### Review Questions

- 1 What are the danger of hate and the advantage of patience?
- 2 To whom should lovingkindness not be developed first and to whom should it be pervaded first?
- 3 How should lovingkindness be developed in order to break down the barriers between persons?
- 4 What is the normal procedure of undertaking mettā bhāvanā to reach mettā-jhāna?
- 5 What is 'sîmāsambheda'? How should one practise mettābhāvanā to attain sîmāsambheda?
- 6 How can one get rid of resentment against an enemy in developing lovingkindness towards him?
- 7 Describe the seven things that please the enemy.
- 8 How should one admonish oneself to discard resentment against an enemy?
- 9 How should one reflect on one's kamma and the enemy's kamma to subdue one's anger?
- 10 How should one reflect on the special qualities of the Buddha's former conduct to allay one's anger towards the enemy?
- 11 What is the advice of the Buddha to get rid of one's hate against an enemy?
- 12 How can one develop 528 modes of mettā-jhāna according to Paṭisambhidā Pāḷi?
- 13 Describe the benefits of developing mettā jhāna towards all living beings.



- 14 How should one develop karuṇā or compassion in order to break barriers between persons?
- 15 How does a meditator acquire sîmāsambheda in compassion and dwell pervading one direction with his heart full of compassion?
- 16 How should one develop gladness or muditā in order to gain the full benefits of this meditation?
- 17 How should one develop gladness to reach jhāna and dwell pervading one direction with gladness?
- 18 How can we develop equanimity towards all kinds of persons?
- 19 How should we develop equanimity to reach the fourth jhāna and dwell pervading one direction with equanimity?

